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SOCIAL JUSTICE

Father Coughlin's Weekly Review

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NEED IN FLOOD CRISIS CALLS TO WHOLE NATION

EYES and EARS

By Mark Meechan

THE GENERAL MOTORS strike is developing rapidly into a comedy of errors. Everybody seems to be doing exactly the wrong thing at just the right time!

Public opinion, it is feared, is too cumbersome and slow to follow and properly react to the comic gestures of the featured actors.

First in the series of "boners," which relieve somewhat the tension of the drawn battle between the largest organization in the auto industry and the newest champion of labor, was by talkative John Lewis.

He was put in his place by our president, who seems to think that truculent John is nothing more dangerous than a publicity addict. That in itself has its amusing side.

Next comes momentous Alfred Sloan, whose sad, sallow face belies his fine talent for comedy acting. He gets himself in bad with the chief executive (and, if it is swift enough to follow the lightning development of events, with public opinion) by refusing to attend a Washington conference that probably wouldn't have made any difference anyway.

The only one, so far, disinclined to join in the burlesque of the new national game of deadlock is the president himself. He prefers to remain aloof, and keep the public guessing. His contribution to the solution of the controversy, which is costing plenty of innocent people an untold number of dollars every day, is summed up in these two stimulating and pithy paragraphs:

"I have no further news than you've got. Of course, I think in the interest of peace, there come moments when statements,

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"Unto the Least of My Little Ones"

The baggage compartment of an old Frisco railway car provides welcome shelter for this little refugee family at Dell, Arkansas. Driven from their homes by a deluge of flood waters, thousands of hapless victims are being cared for by relief organizations through the generous contributions of an entire nation. —*Wide World Photo.*

WHAS via WSM

"In dire need of 100 blankets."

"Boats to 21 West Broadway; take 31 persons, including 10 women and six babies."

"Go 113 South Third Street; man very ill, must be taken to hospital at once."

"I. M. Bloom School Relief Committee has equipment for 3,000. Get the refugees there."

Through the hours of the night these messages were on the air. Many turned from all else to hear WHAS, Louisville, broadcasting over WSM, Nashville. They had no ears for customary programs while the drama of life was to be overheard in these crisp orders, some of them many times repeated.

Some will be wondering if the oil stove reached the 25 people who shivered and asked only a little heat. We should like to know the story of the night at Western Junior High school, whence came the message :"We need blankets, clothing, water, food—and eight soldiers."

One message drew a whole picture before many eyes: "Take 170 women and 30 children in box cars at 9th and Oak streets to Buechel, Kentucky." Thousands of listeners must have recalled waiting in box cars—cars marked for 40 men or eight horses—often not knowing where they were going, often with men among them sickening with "flu." But that was war and they were soldiers; this is flood and women and children are in box cars.

The best that a man has in him comes out in such emergencies. We do not suppose that a week ago there were among those who worked in store and factory or behind microphones in Louisville and Cincinnati more heroes than in other cities. In the busy streets at noonday we should not have stopped in wonder at a strange race of men like those—who held Thermopylae.

Overnight, with the need, men rose to meet it. The efficient, impersonal voice keeps on at the microphone, growing tired, perhaps, but not too tired to say "please" when something is asked and "thank you" when a fellow worker brings a glass of water. And elsewhere aching arms were pulling at oars, as men whose evenings in winter had known nothing but closed cars and indoor com-

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Fr. Coughlin In Appeal Over Radio

In a nationwide radio broadcast, sponsored by the Mutual network on behalf of the American Red Cross, from 9 to 9:30 p. m., Jan. 27, Father Charles E. Coughlin, speaking from the Shrine of the Little Flower at Royal Oak, Mich., delivered the following appeal to the nation:

It is no pleasant task for me to discuss the black catastrophe of flood which hour by hour is swelling into the cities and fertile fields of the Ohio and Mississippi valleys.

America is face to face with a most appalling disaster. The flood of pent-up rains is devastating our beloved middlewest.

Great cities and small hamlets and countless acres of fertile soil are inundated. The hum of traffic is stopped. The petty competitions of commerce and business shrink to trivial inconsequence.

Rich or Poor

Conventional differences of race and creed, social distinctions of rich and poor are submerged beneath the muddy waters of the Ohio which are swirling their way through the homes of rich and poor alike.

Tonight as you are comfortably reclined at your receiving set avidly drinking in the startling news of disaster, eagerly caressing your imaginations with the romance of raw drama, a million mothers and children are huddled in second stories and on windswept roofs, crowded in bleak barns and in damp warehouses — refugees from the wrath of cruel waters.

Matter of Hours

While you and I complain of infinitesimal trivialities—you and I who have dined well tonight—you and I who are expectant of a warm bed, of lighted rooms, of interesting radio programs, there are a million unfortunates who have not eaten nor supped,

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An Editorial by Father Coughlin

Social Justice and the Labor Issue

ON THE SIDELINES, some 1,200,000 citizens of Detroit are beginning to feel the effect of the General Motors strike. The small merchants, as well as the large ones, have not escaped the backwash resulting from closed factories.

Already opinions are being formulated. From the barber shop to the pulpit, men are beginning to express themselves, either in favor of the striker or of General Motors. As yet the majority of the citizens have lined up with neither faction. Inasmuch as it is certain that every person will suffer, either because he is directly implicated, or because he is indirectly side-swiped as he stands on the curb, America will be divided into hostile camps.

As in most controversies, there is much to be said on both sides of the question. As in most disputes, many things are better left unsaid. Nevertheless, it is only fair to our million readers that SOCIAL JUSTICE commit itself in its viewpoint on the strike.

I.

First, the laborer is more sinned against than sinning. He has been underpaid over the years. If the only issue in this strike were related to a living annual wage for the laborer, SOCIAL JUSTICE would be entirely upon his side without the least equivocation.

II.

Second, inasmuch as the Constitutional law of the State of Michigan prohibits the confiscation of private property, and thereby regards the sit-downers as trespassers, SOCIAL JUSTICE stands by the Constitution in its substance. It would be easy to suggest that the strikers evacuate the factories. It would be simple to demand that Governor Murphy use his gubernatorial powers to bring about this evacuation, or else lay himself open to the serious charge of malfeasance in office, thereby inviting impeachment.

* * *

The suggestions just expressed are easier to put into words than into practice. **The strikers are aware that on former occasions industry imported strike-breakers who nullified every attempt at organization on the part of labor.** The strikers also argue that the private property of the factories and their equipment have been used against the common good of the laborer. With these thoughts in mind, labor must not tie itself up with the fallacy that the end justifies the means. Rather, labor must rest its case, in this instance, on the principle that ownership and use are two different concepts altogether, so much so that the owner of a piece of property may not use it to the detriment of some other person. While accepting this principle, labor must also recognize that **only an accredited official authority has the right to determine legitimate use from illegitimate use.**

One striker graphically expressed a portion of this idea when he said: "The burglar owns the guns which he is preparing to point at me. Wouldn't I be a fool if I didn't attempt to take the gun away from him?"

Much is being said to support the case which this laboring man makes about the burglar's gun and, therefore, about the strikers' occupancy of other men's factories. However, he forgot to add that there was no officer of the law present to seize both the gun and the burglar and that the private citizen was confronted with an emergency.

As far as SOCIAL JUSTICE is concerned, the burglar or the chiseling factory owner should be apprehended, but their properties may not be disturbed provided they were obtained honestly and legally.

The crux of the case is found neither in the sit-downers occupying other people's property (which they have no right to do), nor in the factory owners having chiseled on the laborer's pay envelope. It goes beyond both of these phenomena. Actually, it is found in the lap of the federal government, or of the state government or of both.

Granted, as the majority of persons will admit, that the factory owners have been "quasi-burglars"; granted that the motor corporations have pressed the gun of necessity into the stomachs of the laborers, thereby forcing them to work for less-than-a-living wage, we ask ourselves the question: "Who will apprehend the burglar—or the factory owner?"

Certainly, it is not the business of a private trade union to do this, because the leaders of the trade unions are not officials in the government of the United States. Clearly, it is up to President Roosevelt and his elected officials to do this job. **It is their business to quit passing the buck, and to invest the Department of Labor with sufficient power to the end that this department, with the aid of all other federal departments, will step in and settle this dispute on the basis of social justice.**

Those of you who read these lines and who are of the opinion that the laborer is justified in occupying other people's property should be careful before arriving at such a conclusion. Men of immature judgment could easily and illogically stretch this principle to do away with all private property holding. The silence and the inactivity of the federal government and of the state government in this crisis is only aiding and abetting the adoption of such a principle to be applied in ten thousand other cases where only the shadow and not the substance of morality is present.

There is no conflict of principles. Otherwise, they cease to be principles. SOCIAL JUSTICE stands for a quiet and peaceful possession of private property. It also stands for the principle that **ownership does not permit the owner to use his property as he sees fit.** Place the two principles together and how does the score read? The phrase, "as he sees fit," becomes important. It begins to take on its importance from the fact that private property can be used only insofar as the government forbids the owner to use his property in a way that prevents other citizens from enjoying their rights. It does not mean that the government can uphold any program which is contrary to or hostile to the principle of private ownership. It does mean that a private property owner cannot assert that the sky is the limit with his gun, his motor car, his factory or his dynamite.

Once more we assert that it is the government's business to act and act immediately lest an apparent conflict between these two principles will follow some radical line of least resistance with the result that both principles will be destroyed as were the Kilkenney cats.

* * *

We repeat that the laborers are more sinned against than sinning. Social justice must be meted out to them. It also must be meted out to the owners of industry. Now since no man is a judge in his own case, nor should he be permitted to mete out official justice to himself, it follows that justice must be administered by elected officials according to laws established by the entire nation. Therefore, it is moral that the federal government mete out justice to the laborer, to the owner of industry and to the millions of people suffering innocently on the sidelins. **The most immoral aspect of this entire General Motors strike is the pussy-footing of the federal government and of the state government.**

The many millions of American citizens who, up to this time, have suffered patiently because of the federal government's inactivity in the strike, are willing to relieve Mr. Roosevelt and his New Dealers of all past promises intemperately enunciated to catch the labor vote or to placate the industrial ire. In fact, SOCIAL JUSTICE would be highly pleased if Washington would become an impartial mediator, absolutely careless of whose toe is stepped on, and absolutely indifferent as to how many votes will be gained or lost. Politicians, therefore, must step out of the picture and diplomats must enter.

Meanwhile, labor and industry and the ordinary citizens, together with the code of morality, are all suffering. Radical thoughts are growing apace on the left and Bourbon philosophy of exploitation is entrenched on the right. In No Man's Land stand all of us.

III.

Third, SOCIAL JUSTICE is on the side of the laborer when he demands some voice in regulating the speed of the production line. It is not conceded that the owner of the production line can speed it as fast as he pleases.

IV.

Fourth, SOCIAL JUSTICE does not agree that the laborer or labor organizations should dictate the engineering, the financial and the salesmanship policies

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John L. Lewis Is Not a Communist

EYES and EARS

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conversation and headlines are not in order."

And agin:

"I told them that I was not only disappointed in the refusal of Mr. Sloan to come down here, but that I regarded it as a very unfortunate decision on his part."

Nothing comic or undignified in that attitude on the subject of economic civil war—or is there?

We have heard remarks about Nero fiddling while Rome burns. And there's a good idea for some bright young journalist: a column entitled "Presidential Fiddlings."

* * *

Washington, however, is resourceful. There is always Madame Secretary Perkins. She is determined that the public is not going to get the impression that the administration is alone in taking this whole business seriously. So she comes in with a rare bit of comedy relief. She plays the nervous woman — you know, the kind who can't keep her turbulent emotions penned up in her bosom. This role is always a hit with American audiences.

She's been mad at General Motors all along because they have been notably lacking in appreciation of the New Deal. Loyal Miss Perkins cannot but consider that high treason. What is worse, try as she will, she can't prevent her deep-seated animosity from popping right out of her mouth, when she knows very well that she really should be restrained, refined and judicial.

She confesses that she has made a supreme effort to control her emotions. In order to disguise the bitterness in her soul, she had written a letter to Mr. Sloan in which, whenever an impulse to be sharp rose to her mind, she quoted the Bible.

Then she made a fatal mistake. She withheld the biblical letter, thus giving Alfred Sloan an entirely unexpected cause for pique.

"What!" he probably said to himself, "does this arrogant woman think that I am so hardened, so abandoned to economic viciousness that I cannot be moved by tearful quotations from Holy Scripture? I'll show her; I'll refuse to attend her party. The last one wasn't so hot, anyway."

And thus saying, he lost his poise and blundered. There was no conceivable reason for Mr. Sloan's refusal. True enough, he probably had nothing to gain by going to Miss Perkins' conference; but experience should have taught him that he also had nothing to lose.

The sad result is that Mr. Sloan has succeeded in doing nothing but flouting public opinion, thereby permitting Mr. Lewis to offset his gauche maneuver of the previous week.

* * *

If we would venture to give advice, we would admonish both sides to have more regard for public opinion, since it looks as though the government is going to leave the ultimate decision in this battle up to the public.

It is true that there is no accurate device for registering public opinion. It is true that public opinion is slow to shape itself even in rough outline. But it is also true that the public is very much like the cat who caught his tail in the wringer—when it gets hurt, it squeals.

And thereby, in this comedy of blunders, we have blundered upon a new slogan for demagoguery, which is:

"When in doubt, wait for the public to squeal—and then act accordingly."

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Red Lieutenants of John L. Lewis
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But Communism in U.S. Hangs on His Success

SOCIAL JUSTICE herewith presents another in the series of articles discussing John L. Lewis' leadership of labor. In this and the article to appear in next week's edition, the Labor Editor of Social Justice reports on some of the C. I. O. leader's lieutenants.

It was a hot July noon of last year. John L. Lewis was making a speech at a luncheon in the National Press Club, Washington, D. C. Perspiration beaded on his swarthy brow and moistened the fringe of his dishevelled, rust-colored hair. His prognathous jaw rose, jutted and fell like the drive of a piston as he talked.

"I am not a Republican, I am not a Democrat, I am not a Fascist, a Communist, nor a Socialist," he roared. **"I am for labor and I will go with anyone who will work with me in this cause!"**

Despite the demagogic abandon with which they were uttered, his words, to an extent, were true. For Lewis cannot properly be described as belonging to any political faith. He is a lone wolf opportunist.

Likened to Mussolini

John P. Frey, president of the Metal Trades Department of the American Federation of Labor, in the course of his scourging prosecution of the industrial unionist at the last A. F. of L. convention in Tampa, Florida, asserted:

"The chairman and secretary of the Committee for Industrial Organization remind us of two well-known Italian characters.

"One, Mussolini, the unscrupulous and arrogant dictator, of whom it has been said, he suffers at times from a rush of blood to the head, an extravagant rage, a surge of destructive wilfullness. Like a volcano he spouts flame and burning lava, spreading poisonous gases over the countryside."

Frey next pounced upon Charles P. Howard, C. I. O. secretary, comparing him to:

"...Machiavelli, who taught rulers and kings the cunning, deceptive arts of diplomacy, the method by which words and phrases could be used so that the purpose of those using them could be concealed, and who made deception, double dealing, treachery and misleading opponents to get rid of them, a virtue among those who were rulers or considered themselves to be diplomats."

Sincere in Conviction

There is another side to character of Lewis which needs to be explained for the benefit of those who are still being dazzled by the belligerent mine leader. His taste of power and adulation has so warped the man's perspective that he believes himself the soul and the voice—in short, the very personification — of American labor. To him, labor and Lewis are synonymous, interchangeable terms.

Thus, when he booms, "I am for labor," he is entirely sincere—for he means, "I am for John L. Lewis."

And he will, of course, "go with anyone" who will assist him in attaining his ambitious objectives.

If Lewis comes close to meeting the specifications of any of the current mass movements, it is Fascism. Certainly he is not a Communist, even though the mood, temper and personnel of the C. I. O. program are admittedly Communistic.

The truth is, Lewis is "using" the Communists who surround

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Social Justice and the Labor Issue

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of industry. Experts know more about these things than does John L. Lewis or all the factory laborers put together.

V.

Fifth, SOCIAL JUSTICE does not agree that the C. I. O. should be the sole bargaining agency of all labor. **There is only one sole bargaining agency in this nation, which happens to be the federal government.** In the United States we have no room for an empire within an empire. The laborer pays taxes once to the federal government. Why should he pay the second time to the C. I. O., to do the work which the government is supposed to do? The laborer participates in electing the federal government and pledges as a citizen to support the Constitution of the nation and those who are elected to enforce it. Has the laborer anything to say in electing Mr. Lewis, or has Mr. Lewis any authority to tax the laborer for a service which already has been paid for but not delivered?

SOCIAL JUSTICE recognizes that industry has practised exploitation upon the laborer with the benediction of the federal government. If labor is intelligent, it will demand that the federal government put into action the powers with which the American citizens have vested it.

In fine, while SOCIAL JUSTICE stands squarely behind labor in its struggle for a living annual wage, it upholds the principle that the controversy now engaging the attention of all people, whether they are in the factory or on the sidelines, must be settled by the federal government on the basis of justice to **all.** Otherwise, every person will lose and no one will gain.

As far as the general public is concerned, this sit-down strike and the principles which are involved in it must be weighed in the scales of justice. If injustice is done to the industrialist, it is thereby conceded that Mr. Lewis is greater than the government in some respects. If injustice is done to the laborer, then it is apparent that the factory workers will prepare for a more violent uprising.

Finally, if injustice is done to the public by permitting a mere sop of higher wages to be paid to labor, together with a raising of the prices of motor cars for the industrialist, the last state of the general public is worse than its first, with nobody coming out victorious except the money changers themselves.

Let the federal government act and act immediately with justice to the laborer, to the industrialist and to the citizen at large.

SOCIAL JUSTICE

FATHER COUGHLIN'S WEEKLY REVIEW

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PRINCIPLES OF SOCIAL JUSTICE

1. **Liberty of conscience and education.**
2. **Just, living, annual wage.**
3. **Nationalization of important public resources.**
4. **Private ownership of all other property.**
5. **Control of private property for public good.**
6. **Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.**
7. **Restoration to Congress of its sole right to coin and regulate the value of money.**
8. **Maintain cost of living on an even keel.**
9. **Cost of production plus a fair profit for the farmer.**
10. **Labor's right to organize.**
11. **Recall of non-productive bonds.**
12. **Abolition of tax-exempt bonds.**
13. **Broadened base of taxation on basis of ownership and capacity to pay.**
14. **Simplification of government and lower taxes.**
15. **Conscription of wealth as well as men in event of war.**
16. **Sanctity of human rights preferred to sanctity of property; with government's chief concern for the poor.**

Men and Disasters

THE flood waters of the angry Ohio and Mississippi are receding. The wrath of nature is temporarily appeased.

There remains ruin, desolation and, in all too many hearts, knowledge of despair.

The real cost of this latest flood will never be computed. Damage has been done that can never be repaired; thousands of our fellow citizens have suffered losses which it is beyond the power of man to restore.

To the flood victims, the hearts of one hundred and thirty million people go out in genuine, unselfish sympathy.

To assist in the rebuilding of ruined cities and the rehabiltation of their hundreds of thousands of citizens, millions upon millions of dollars will be donated, not in cold and calculating charity, but in the glowing spirit of brotherly love.

Nature's destruction will be cancelled by man's united courage and the creative impulse which built the great cities of the middle west.

In the evening of disaster, there will come to the afflicted ones "a dove carrying a bough of an olive tree in its mouth."

* * *

Man has won his way to culture, to mechanical proficiency, to the amenities of ordered society by his courage in the face of challenging nature.

There is only one enemy that still remains the master of mankind. That is man himself.

Floods and hurricanes, earthquakes and fires, pestilence and famine, have made their onslaughts throughout every chapter of history. They have served only to weld men together in a common effort. Against hostile nature man has never failed.

But in the struggle against the greater man-made calamities of war and depression, mankind has invariably compromised with the enemy and capitulated.

Our wars grow more cruel and devastating as we progress in scientific knowledge.

As the arts that banish want progress, the failure of man to conquer himself creates artificial want in the midst of actual plenty.

The true cause of war is not armaments, not the conflicting interests of nations, not bloody, unbalanced demagogues. These would be futile, outworn trappings of early savagery were it not for the sleeping passion in the heart of the individual, which, when mass hysteria stirs it, wakes to the suicidal madness of modern war.

Depressions would be merely the ebb tides in the normal flow of commerce, were it not for the **individual blind greed** of bankers and captains of industry on the one hand, and on the other, the profligacy, the love of sodden ease, the reckless pursuit of poverty-breeding and character-weakening thrills on the part of the individual laborer, farmer, grocer's clerk, and plumber's helper.

We do not chide the people of Louisville for not building their levees higher; we do not quarrel with the people of Cairo for not having built their city on a bluff. When they are stricken by our common, elemental enemy, we join in solid ranks and help them.

When will we learn thus to unite against the enemy within our own hearts to master the Frankenstein creations we have fashioned in our blind pride? When will labor cease to war on capital, and capital on labor? When will nations give and take, in the council chamber rather than on the battle field?

When will man learn that his own and ancient inhumanity to man causes infinitely more suffering, throws up higher, more impassable barriers to lasting progress than all the hostile forces of nature?

Not until he realizes this eternal truth, will he be in a position to begin to fight the hurricanes of war and the industrial disaster.

* * *

The dove sent forth over the turbulent waves of the social and economic world can find no dry land where grows the olive tree of brotherly love and mutual understanding.

Long after the mud has been washed from the streets of Louisville, long after the sea walls of the Mississippi have been repaired and strengthened, the waves of hostile labor will batter at the unresisting walls of capital.

Millions of people will suffer from that upheaval of normal economic life. But, unlike the plague of flood, it admits of no refuge.

There will be no Red Cross mobilization against the ravages of unyielding General Motors and turbulent C. I. O.

There will be no saving signals from radio stations directing the bewildered victims of economic stagnation to isles of peace and comfort.

And why? **Because we do not realize as yet that the blind greed and the undisciplined hatred which deeply underlie our economic turmoil are graver threats to humanity than flood or wind or fire.**

Men must learn to look at the evil in their own hearts, and recognize it as such, before those reforms—which will give us respite from ills which are undermining our very civilization—are even possible.

Too many men are in positions of trust to society merely because they were forceful enough to hammer and fight their way into those positions.

Knowing no law but the law of force, they are using blind drive where only cool judgment, diplomacy, consciousness of civic duty can enable them to fulfill their proper role.

Business leaders and labor leaders are alike the beneficiaries of government and ordered society. Without the co-operation of their fellow men their plans, their science, their power and their wealth would crumble.

A lesson that mankind must eventually learn is that bloated egos are as dangerous as bursting rivers.

Questions and Answers

Parley Chairman

Question: Who was the chairman of the Pan-American Peace Conference?

—Charles E. Hubor.

Answer: Carlos Saavedra Lamas, Foreign Minister of Argentina acted as chairman of the Peace Conference.

Soviet Incomes

Question: Is there anyone in the Soviet Union with an annual income of more than 100,000 rubles, and if so, what is the income tax upon it?

—F. O. K.

Answer: There are very few such people in the Soviet Union, and they are chiefly to be found amongst writers and playwrights whose books and plays, if successful, may bring considerable royalties. Artists, too, are highly paid.

There is a graduated income tax which ranges from less than 1 ruble per month, and from 1 per cent on small incomes to 38 per cent on incomes of about 20,000 rubles. The highest income tax is 87 per cent of the income. There are practically no exemptions allowed.

Treasury Bond

Question: How does the United States bond the Secretary of the Treasury?

—J. R. O'Brien.

Answer: The Secretary of the Treasury is not bonded. Since there is only the barest chance for this official to swindle any of the money from the United States Treasury he is not placed under bond. Further, the vast fortune under his control would make the cost of the bond enormous and this expense is not considered necessary.

Continuous Senate

Question: What is meant by the statement that the Senate is continuous? Please explain fully to me.

—E. R.

Answer: Since the terms of only one-third of the Senators end at the close of every two years, the Senate is continuous; that is, as a body it never expires. This provision prevents the Senate from being entirely new and inexperienced, as it is possible for the House to be.

What Lowell Said

Question: We had a discussion in our Civics class the other day as to what was said by James Russell Lowell when Francois Guizot, the noted French political writer and prime minister, asked him how long he thought the American Republic would endure, and what did Guizot answer? Will you please quote this for me?

—R. B.

Answer: Francois Guizot,the noted French philosopher, historian, political writer, and prime minister, once asked James Russell Lowell, famous American author and poet, "How long do you think the American Republic will endure?" Lowell replied, "So long as the ideas of its founders continue to be dominant," and Guizot answered, "I agree with you."

Fr. Coughlin's Appeal for Flood Aid --Continued

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whose only bed is a pallet of straw, whose only entertainments are the minor cords of mournful moans which surround them.

Few short hours ago these despoiled people were as you and I. Cincinnati and Louisville were bright with gaiety and lights. The theaters were crowded. Streets were alive with merchandise. Children were happy at their games. Fathers looked forward in anticipation to their morrow's work. Mothers were smiling as they prepared the evening meal.

Tonight, while the damp winds sing their requiem, these, our fellow citizens, suddenly have been reduced to worse than poverty with nothing but memories of the joys that used to be. Amidst the roar and rumbling of the tumbling waters I hear a primitive cry. It is a Protestant child calling to you, Mr. Catholic man of comfort; it is a Catholic mother appealing to you, Mr. Protestant man of wealth. For a week that cry has been rising above the winds. It has been carried to you in headlines and on the air waves. It is clamoring tonight for recognition in your heart.

Centuries Old Cry of Job Echoes

"The hand of the Lord hath touched me! Have pity on me, at least, you, my friends!" cried the afflicted Job many centuries ago. It is the same cry, "The hand of the Lord hath touched me! **Have pity on me, at least you, my friends!**" which comes to you tonight.

In their name, who have been cut off from all communications and who are almost shivering in despair, I call upon you, my fellow citizens, irrespective of your creed, your political alliance, your future obligations, to heed that cry which must be heeded.

Now is no time to excogitate upon any possible neglect upon the part of government, upon any limitations confronted by modern science. This is the time to face facts. Tonight is the time to act. Tomorrow will be the time to think.

Behold the devastation wrought upon us! Thousands of trees have been rooted up from our American countryside. Angry winds have despoiled millions of acres of their top soil. Drouth has already done its work, only to be followed by the destructive onrush of flood which, in turn, will give way to famine and pestilence as the Four Horsemen of Apocalypse ride rough-shod through our land.

Whenever these catastrophies strike, whenever, in His wisdom, God deems fit to chastise us, then there is not time to philosophize, then there is no occasion to criticize; then all things else must be set aside as we stand together foursquare in a solid phalanx of citizenry to aid each other and, if necessary, to suffer with each other for the common good.

Much Money Is Immediate Need

There is no American tonight who is free to turn a deaf ear to this appeal. In this instance a sin of omission is just as great as a sin of commission. No one dare tempt God by re-echoing the flippant question of the first murderer: "Am I my brother's keeper?" **You are your brother's keeper. Your brother or your sister in Ohio, Illinois, Indiana, Kentucky and Tennessee has the right to expect from the rest of us a helping hand when it is impossible for him to help himself.**

What help is practical? There is only one material assistance that I can ask of you and that is money. I have never stood before a microphone and begged for money for myself. Tonight I stand here and ask you, in God's name, to give your full share, whether you can afford it or not, to the millions of dollars vitally needed in this great emergency.

You are not requested to send old clothing or foodstuffs because the transportation of these commodities is almost an impossibility at the present moment. Confine your gifts to dollars—to hundreds of dollars—to thousands of dollars—to millions of dollars, which will be expended by the Red Cross in a most intelligent manner.

My fellow Christians and Jews — believers and non-believers—in 1901, Leo XIII contributed to world literature a passage that is more appropriate tonight than when it was written. He said:

> "The zeal of Catholics on behalf of the masses is especially noteworthy by the fact that it is engaged in the very field in which, under the benign inspiration of the church, the active industry of charity has always labored adapting itself in all cases to the varying exigencies of the times. For the law of mutual charity perfects, as it were, the law of justice, not merely by giving each man his due and in not impeding him in the exercise of his rights, but also by befriending him in case of need, 'not with the word alone, or the lips, but in deed and in truth'; being mindful of what Christ so lovingly said to His own: **'A new commandment I give unto you, that you love one another as I have loved you. By this shall all men know that you are my disciples, if you have love one for the other.'**
>
> "This zeal in coming to the rescue of our fellowmen should of course be solicitous, first for the imperishable good of the soul, but it must not neglect what is necessary and helpful for the body."

Christ's Injunction To Serve Needy

And in speaking also of the Last Judgment and of the rewards and punishments He will assign, He declared that He would take special account of the charity men exercised toward each other. And in that discourse there is one thing that especially excites our surprise, viz; That Christ omits those works of mercy which comfort the soul and refers only to the external works which, although done in behalf of men, He regards as being done for Himself.

"For I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; naked and you covered Me; sick and you visited me; I was in prison and you came to Me."

The individual or the group of individuals to whom Christ addressed these burning words were, perchance, more incredulous than are the millions of you whose radio sets are tuned in to this presentation. Nineteen hundred years ago Christ's auditors said to Him: "Sir, we do not remember when we gave thee to eat or to drink. We do not remember when you were naked and we clothed you; when you were sick and we visited you. Tell us when these things occurred." The Master's gentle answer was as astounding then as it is now.

"Amen, amen, I say unto you, as often as you did this to the least of my little ones, you did it unto Me."

As often as you sent $1 or $100 to alleviate the pains and the suffering, the nakedness and the hunger of the refugees in Cincinnati or Louisville, in Covington or in Cairo, be these refugees black or white, Catholic or Protestant, Gentile or Jew, **"you did it unto Me!"**

Charity Covers Multitude of Sons

You and I, in the comfort of our homes and by the warmth of our firesides, probably have been guilty of more heinous sins and acts of injustice to Almigty God that were perpetrated by the innocent babies and their loving mothers now victimized by the angry waters of the turbulent Ohio. We can never understand why the pangs of suffering have been spared to us. We can never understand why the innocent suffer and the wicked oftentimes enjoy the conveniences of life. Without endeavoring to investigate the mystery of God's way, nevertheless, we can take His divine word conclusively that He has presented to us an opportunity tonight to wipe out the debts which have been charged against us.

Certainly you are not forgetful of the Lord's Prayer. Is there not ringing in your ears those words of Christ Who said, **"Forgive us our trespasses as we forgive those who trespass against us"?**

Is not the whole scheme of Christianity's doctrine characterized and synopsized in that one expression: **"Whatsoever you do unto the least of my little ones, you do unto Me"?**

But why do I stand here idly before the microphone rehearsing for you those elemental truths which you were taught at your mother's knee? Both you and I, alas, have permitted them to languish on the barren rocks of selfishness. Tonight, the waters of the Ohio, perchance, can revive them. Tonight, we can realize that we are our brother's keeper; that we are totally dependent upon others; that in the face of a catastrophe, our wealth and our properties avail us little or nothing.

Tonight, we can realize that this bond of Christian charity, which links each one of us together in the chain of Christ's brotherhood, is after all the prime test of our civilization, which will perish a prey to selfishness on the part of man or a prey to flood, to famine, to pestilence and to drouth if we do not counteract in an hour of need.

Disease Scourge In Flood Wake

Oh, we who have boasted that we have brought under

(Continued on Page 14)

My Old Kentucky Home

—Thomas in the Detroit News.

Chicago Remembers

The Chicago Trbune's appeal for flood relief was a moving bit of journalistic enterprise. It simply reproduced three paragraphs of a story from its columns on the morning of October 11, 1871.

Fire, starting on the night of October 8th, destroyed Chicago in three days. Chicago in 1870 had 298,977 people; the population of Cincinnati, Ohio, was 216,239; by 1930 the figures were respectively, 3,376,438 and 451,-160. It would be interesting to record how well Chicago's present-day contribution to Cincinnati's relief compared with Cincinnati's noble effort in 1871.

Here is the Tribune story:

"The committee of citizens and members of the common council of Cincinnati arrived in this city at the Kinzie street depot at 5 o'clock last evening with 11 carloads of supplies consisting of bread, crackers, cheese, coffee, etc., and 4,000 blankets, together with $15,000 in cash.

"Two carloads of provisions and two steam fire engines and equipments from Louisville arrived at the same hour and at the same depot.

"The Cincinnati common council at a meeting on Monday afternoon appropriated the sum of $100,000 for the relief of Chicago and will increase the amount to $500,000 if needed."

Radio Messages Carry Flood Drama to World

(Continued from Page 1)

fort learned to meet nature in the raw. City men of this "soft" generation.

Is it any wonder that men and women all over the land want to have a part in this rescue and care of those who are caught in the trap of the waters? Offers pour in. Louisville acknowledges "brotherhood." "All the anxiety is made more bearable. People everywhere are kindly and generous." And then a grim reminder: "The greatest battle must be fought when the waters have receded. To that end we must carry on."

There is a battle to be fought, when the drama has ended and the thrill has gone. For all the help that will be given, the people of the cities now besieged must fight that battle largely on their own. But now the waters rush on toward the Mississippi. A nation has warning to prepare.

Today as never before we all can get the feel of action at the front. Few will ever forget nights by the radio when they tuned out music and jest that somehow sounded insipid, to hear the crisp words of WHAS over WSM.

—From the Milwaukee Journal.

Here Is How Others Sell Social Justice

SOCIAL JUSTICE is continually heartened by the receipt of letters from zealous sales distributors, very many of whom have ideas which can be passed on profitably to other sellers of the paper. On this page, SOCIAL JUSTICE has been printing the more representative of these letters from week to week. Of special interest are these three, received during the last few days:

He Distributes Sample Papers

From Belmar, N. J., a promoter of the paper writes: "I thought you might like to know of a method I am using to help build up customers for SOCIAL JUSTICE—if it is O.K. you could pass it along to someone else.

"I buy the papers and sell them to the agent—I charge him 1 cent each so he can make 4 cents and encourage him to work hard. All copies left over I give him to put out to houses with this slip inside the cover:

"This is a sample copy paid for by a local man to assist in placing this paper with real Americans, those who appreciate honest facts on public questions.

"If you would like to keep posted up to the minute from a reliable unprejudiced source on such matters as the dangers of Communism in the United States and what action your representatives in Congress are taking to safeguard our Constitution, arrange to have SOCIAL JUSTICE delivered each week. It is easily read, interesting, fearless and unlike any other paper.

"Subscription by mail $2.

"Delivered to your door 5 cents per copy.'"

Sale Announced From Pulpit

A Cleveland distributor writes: "I am writing this letter because I know it will gladden your heart to hear this news.

"Let me commend our assistant pastor, Father William Walsh who is at present in charge and his able co-worker Father Schuster of St. Augustine parish on West Fourteenth street.

"They made the following announcement at the four Masses on Sunday, December 20, quoting: 'The paper SOCIAL JUSTICE, edited by Father Coughlin, can now be obtained after masses hereafter.' . . .

"If you have the space and to encourage other parishes I would be happy to see this letter in SOCIAL JUSTICE.

"I will close, hoping that the Prince of Peace will reign in all of us in our fight for social justice.

"A faithful delivery boy."

Spreading News In Philadelphia

"To the Editor:

"I have been a member and a subscriber to SOCIAL JUSTICE since it was conceived. I am also doing my utmost to spread social justice by word of mouth and distribution of our weekly paper. Therefore I would like to offer the following suggestions which I have found profitable.

"In Philadelphia we placed SOCIAL JUSTICE on sale in Saint Joseph's Evening College of Social Sciences. Incidentally the professors, Jesuits and lay, speak in favor of Father Coughlin's principles. We also purchase 25 copies of SOCIAL JUSTICE on which we print: 'Please pass this on' and distribute these on street cars, buses, in waiting rooms and the like.

"If some of our other readers and friends will do the same and offer more helpful suggestions we will soon reach our goal of one million and a quarter in the circulation of SOCIAL JUSTICE and justify the radio efforts of our beloved leader, Father Coughlin.

"Raymond E. Denney.

"Philadelphia, Pa."

In Anticipation

FOR the past three weeks I have been disclosing to you the conditions under which I would return to the microphone. It was planned that the 416,000 subscriptions should number one million and a quarter before sound reason would be established for me to return to broadcasting.

The untimely death of Bishop Gallagher necessitated an alteration in these plans. Nevertheless, I am expecting that you will put forth every effort immediately to bring up the circulation of SOCIAL JUSTICE.

Anticipating that you will do this, I am appearing before the microphone every Sunday over the stations listed elsewhere in this paper at a total operating cost of approximately 12,500 dollars per week.

I do not plan to ask you for money to support this enormous expenditure. I will continue broadcasting just as long as this revenue will be sufficient for me to pay the bills. Of course I had it in mind that if any profits could be spared from Social Justice Publishing Company these could be used temporarily, at least in part, to help finance our broadcasting venture.

In fine, the entire broadcast is in your hands. Will you take it upon yourself not only to renew your own but to secure one new subscription?

Or better still: Will it be possible for you to arrange with the younger members of your family to distribute 25 papers every week at 2½ cents each profit for the distributor?

There are blanks below for you to use.

Charles Coughlin

Social Justice Agents in Ohio Flood Region

While the hearts of a nation are moved with sympathy for all the victims of the Ohio valley floods, readers of SOCIAL JUSTICE have a special feeling of kinship and concern for the earnest merchandisers of our weekly news review in the distressed area.

SOCIAL JUSTICE takes this opportunity to voice our gratitude and yours for the zealous promotion work these persons already have shown, and to extend to all of them our prayerful sympathy and our actual help.

SOCIAL JUSTICE in the southern Ohio flood area is handled by the following newsstands:

In Cincinnati—

Fountain News Shop,
426 Walnut St.
Palace News Shop
408 Vine St.
Mrs. Marie Beuke,
1042 Marshall Ave.
Mr. Frank Bramlage,
1214 Rosemont Ave.
George F. Gerken,
24 Clinton Springs Lane.
George J. Hovey,
1518 Vine St.
Mrs. Anna Kerns,
726 Burns St.
J. R. Brogan,
261 Emming St.

Hamilton, Ohio—

Wargo News Co.,
620 Central Ave.

Portsmouth, Ohio—

Portsmouth News Agency,
221 Washington Ave.

Zanesville, Ohio—

The Kent News Co.
103 Osage St.

Social Justice Hard to Find at Newsstand

It was not with accidental prophecy that Father Coughlin, in founding SOCIAL JUSTICE, so often reiterated that "the paper will not be for sale on the newsstands." He well knew that the same influences which own or control the news outlets of the country would frequently be offended by the disclosures and comment printed from time to time for your information in SOCIAL JUSTICE. The House of Morgan, for instance, directly owns one large news distributing agency and indirectly controls others; how expect these outlets to handle SOCIAL JUSTICE?

We are often in receipt of letters informing us that SOCIAL JUSTICE is not on the newsstands of this or that city. It may be that their sale is barred; it may also be that **no one has ever put them there.** Many individuals are amply rewarded for their effort in the bulk distribution of the paper. For several weeks, also, we have been printing a list of dealers in various leading cities where copies of SOCIAL JUSTICE may be obtained.

Your best way to be sure of a copy of SOCIAL JUSTICE every week is a $2 subscription; your next best plan is to buy your copy regularly each week from the same carrier or dealer. In this way the dealer is assured of an even "break," not being sold out early one week and left with a stock of unsold copies the next.

He'd Make It 5-Million!

To the Editor:

In answer to Mr. John F. Laughlin I want to say that his suggestion is the only way for us to show our appreciation to Father Coughlin.

Mr. Laughlin outlines the method to spread SOCIAL JUSTICE. I accept it, and if someone has a better one let him speak up.

There is one point in which I do not agree with Mr. Laughlin and that is that he did not set the figure high enough. It should be 5-million subscribers within one year.

Let us renew our effort and let us do it intelligently.

—J. H.

Cleveland, Ohio.

Likes Better Paper

To the Editor:

I wish to compliment you on the tone of your last several issues of SOCIAL JUSTICE. Such publications against the background of Father Coughlin's public life should have an enormous educational effect on the mind of the public.

—John J. Concannon.

St. Louis, Mo.

Social Justice Publishing Co. Renewal Coupon
Box 150, Royal Oak, Michigan.

Gentlemen:

Please renew my subscription for SOCIAL JUSTICE, to begin immediately upon the expiration of my present subscription. I enclose.....in payment therefor ($2 a year).

My address is:

.....
(Name)

.....
(St. or RFD)

....
(City) (State)

Social Justice Publishing Co. New Subscription
Box 150, Royal Oak, Michigan.

Gentlemen:

Enclosed please find .....($2 a year) for a new subscription to SOCIAL JUSTICE, to begin with the current issue.

Please address the paper to:

.....
(Name)

.....
(St. or RFD)

....
(City) (State)

Circulation Department **Order for Papers**
Social Justice Publishing Co. Trial Order ☐
Box 150, Royal Oak, Michigan. Permanent ☐

Gentlemen:

Please send me..... copies of SOCIAL JUSTICE edition dated..... for which I agree to pay your wholesale rate of 2½ cents per copy.

Please send me also instructions and rules for the regular handling of your paper in my community.

You may express the papers to me at the following address:

.....
(Name)

.....
(St. or RFD)

....
(City) (State)

Usury "Take" 15 Billion Since 1917

People Pay Wall Street Big Tribute

Because the government has refused to adopt an honest money system, as advocated by Father Coughlin and others, and continues to permit private bankers to issue and control our money, the people of the United States are paying more than $770-million a year in unearned tribute to Wall Street.

From June 30, 1917, to December 31, 1936, this unearned tribute, in the form of usurious interest, has amounted to the staggering sum of $15,018,180,704.56.

Through such money-changing, private bankers are diverting the tangible wealth of the nation (labor and property) from the toilers who produce it into the hands of a few non-producing exploiters.

Money in itself is not wealth, but in the hands of unscrupulous bankers it can be used as a magnet to attract and collect wealth. This the Federal Reserve Bankers are doing through the use of such weapons as:

Tax-exempt government bonds, against which they issue Federal Reserve Bank Notes, and thus collect double interest—first on the bonds, and then on the Notes (money); fountain-pen credit, written against fictitious or fractional assets; credit inflation, followed by systematic calling of loans, causing deflation of property and commodity prices; the various banking acts, amending and strengthening the Federal Reserve Act, passed since 1913.

Bankers Limit Money

The less real money there is in circulation, the more easily big bankers can control that money. For this reason they advocate the use of credit and checks. But when they call a loan they expect the borrower to bring in real money, which they manage to keep scarce. The next step is to confiscate the borrower's tangible property in lieu of real money repayment.

This the bankers did on a wide scale in 1920, bringing about the infamous deflation of that year. Loans (made with fountain-pen credit) were called in. Payment was demanded in real money, of which there was only a very limited amount, and consequently extremely difficult or almost impossible to get.

The extreme lack of currency in circulation has been responsible for every major depression we have experienced in this country, for the closing of 11,000 banks, and for the loss or tying up of five billion dollars in depositors' funds from January, 1921, to March, 1933, when every bank in the nation was closed for the same cause.

Grab Real Wealth

When the international bankers of Wall Street decide to make a foray on the tangible wealth of the country, they conspire to make everybody's notes come due about the same time. This causes an immediate and wild scramble to sell property in order to get money to pay up. Depositors attempt to withdraw their money from banks, but the banks lack the currency to pay the depositors and are forced to close their doors by the thousands. Banks still open quit lending. Prices tumble, but your debt remains. Interest and taxes accumulate. Foreclosures begin and property titles are transferred to the bankers.

Bear in mind that this vicious cycle was begun by the simple expedient of writing credit in a bank ledger against fictitious assets. In other words, the Federal Reserve Bankers, who are the big winners in this game, begin with nothing and end with all.

It is, of course, a great convenience to conduct business with checks—but, for the sake of security, banks should be required to retain an adequate supply of real money on hand to readily redeem the checks, and not operate on the assumption that only one out of ten or fifteen will call for his money.

The primary purpose of money is **to serve as a medium of exchange**—not a medium of exploitation by a few wealthy financiers.

The only solution is for the government to put a stop to credit manipulation by ceasing the issuance of tax-exempt, interest-bearing bonds and by setting up a government owned central bank for the control of all money and credit. Let banks work for the people instead of the people working for banks—by restoring to Congress its constitutional right to regulate our money and credit.

Let debt-free money be issued by the government, thus creating an adequate medium of exchange, and incidentally saving the American people $770-million a year in unearned tribute to private Federal Reserve Bankers.

Mystery Bill Passed by Congress

Powers Over 2 Billion Fund Are Extended

The manner in which the bill to extend the president's vast powers over the stabilization fund was jammed through the Congress was a strange travesty on the Jacksonian principles of government which the New Deal so homerically assumes to espouse.

The measure provides that the chief executive's authority over the secret 2-billion fund, together with the discretionary power to devalue the dollar, be extended for two and a half years. It was rushed through the Senate and House with a minimum of debate, and **without so much as an amendment requiring a report upon the operations of the fund after the expiration date in 1939!**

Senator Vandenberg and Representative Snell, Republican leaders in the two chambers, tried to amend the bill to provide that the secretary of the treasury make such a report. Their efforts were yelled down in the "must" hysteria attending this legislation.

Vandenberg Hits Bill

Vandenberg commented afterward:

"There may be some argument against making reports during the life of this fund, but there can be no possible reason for objecting to a complete statement of what has been done after it is all over. In June, 1939, a period of five and a half years will have elapsed when 2-billions of public money have been solely in the hands of two men, the president and the secretary of the treasury.

"This is the greatest power over the largest sum of public money and over the longest period ever enjoyed by two men in all history."

But the most shocking comment on the mystery which enshrouds the operations of the fund was made by Representative James W. Mott of Oregon. Mott declared:

"I am not, and nobody in this House is, versed on the merits of the bill. **The committee never has given us a report which explains what it's all about and nobody in the House knows how it works or why. Nobody here is qualified to vote intelligently on it.**

"The only thing we do know is that the Constitution provides plainly that the power to coin money and regulate the value thereof is vested in the Congress and we are acting directly in violation of the Constitution when we give the president the power to devalue money. It is unfortunate that there is no manner in which the Supreme Court can be called upon to rule upon this matter because there is no doubt but that the court would term the bill unconstitutional."

Glass Gives Alibi

Senator Carter Glass, the Rothschild of the Senate, who reported the bill out of the committee on banking and currency, said he had been "informed" that Secretary Morgenthau had no objection to the Vandenberg-Snell amendment, adding that Morgenthau had failed to inform the committee of his "willingness" to make a public report in 1939 of what use had been made of the $2-billion.

This statement by the Virginia senator is a subterfuge of the kind Glass is so adept at uttering, for the treasury secretary testified before the banking committee while it was considering the bill and was undoubtedly questioned on this matter.

Glass revealed that Morgenthau had told the committee any individual congressman might obtain any information he wanted about the operation of the fund **if he pledged himself to secrecy.**

Urges Monetary Reform

From "The People's Money":

The time has come to establish a really stable monetary system.

As a first step in the direction of monetary stability the government should proceed to enact legislation designed to transform the privately owned Federal Reserve Banks into a government-owned and controlled banking system.

Such action would go a long way in restoring to congress the control over money and credit. It would also make for a healthier and sounder banking system. There are no great obstacles in the way, either financial or legal, to accomplish this major reform.

In this the president should lead the way, and in doing so he will have the support of millions of American citizens.

Former Minor Bank Official, Two Professors Hold Vital Fund Posts

The $2-billion stabilization fund—that vast secret trove by which the destinies of our money are supposed to be controlled in the foreign market — originated three years ago when the president devalued the dollar by 40 per cent.

Gold holdings of private individuals and banks were called in by the government. Each ounce of gold was raised in value from $20.67 to $35, the treasury thus enriching itself by a profit of 2-billion, 800-million dollars.

The $800-million was immediately turned over to the treasury's general fund to help write off New Deal debts. Two-billions were allotted to the president and the secretary of the treasury to be used, at their discretion, as a stabilization fund for:

(1) Controlling the value of the dollar in foreign exchange transactions;

(2) Purchasing gold and silver from foreign countries;

(3) Protecting the prices of U. S. government securities in the market.

The odd feature of the bill creating this fund, from the standpoint of democracy, was the absence of any provision requiring the handlers of the money to account publicly at any time for their disposition of it.

Operations Kept Secret

Operations were to be garbed in deepest secrecy by the treasury on the ground that public knowledge of what was going on would "hamper" the government's activities in foreign deals to the "disadvantage" of the American people.

When Congress recently extended President Roosevelt's and Secretary Morgenthau's power over the fund until June, 1939, by the steam-roller process, Representative Andrew Somers, New York Democrat, head of the House committee, elaborated on the reasons for secret control by the highly cryptic remark:

"We are competing with the finest financial brains in the world."

Many monetary observers hold different views and say no embarrassment would result from publication of such data after the emergencies have been dealt with. They point out further that heading the treasury group "competing with the finest financial brains in the world" is young Archie Lockhead, a former minor official of the Chemical National Bank of New York.

Treasury officials have admitted that Lockhead is the only individual on the stabilization fund staff with any practical experience in foreign exchange transactions. Assisting him are two former college professors who act as statisticians.

Loss Report Withheld

Lockhead and his assistants have been given 200-millions of the 2-billions as a secret balance with which to operate. Through this arrangement, the treasury is able to hide the amount of loss sustained in its monetary relations with other countries. For instance, the American public still is without knowledge of how much money was lost by the United States treasury when it bought $5-million of British pounds from the Russian government several months ago before the pound dropped in foreign exchange.

Whether the stabilization fund now is greater or less than $2-billion is not known outside the treasury. Official figures merely show that the fund amounts to 1-billion, 800-million dollars which the treasury carries in its daily financial report.

International Bankers Hold Unseen Government Reins

Are self-chosen, non-elected, private individuals, corporations and groups now the de-facto government of the United States?

Yes. The Federal Reserve Banks, private corporations whose entire stock is owned by private individuals, coin and regulate at least 95 per cent of the money used in the United States for the personal gain of stockholders. All the profits made by the activities of the Federal Reserve Banks accrue to the owners of these banks. Besides, inside advance knowledge of policies and their ultimate results, enable international bankers and international speculators to make enormous illicit profits, part of which they spend to protect their unmoral practices.

Has the local banker been responsible in any way for Federal Reserve policies?

In most cases, no. Unfortunately, he has often been denied knowledge of the workings and ultimate results of many policies dictated by a handful of international bankers. Consequently, he oftentimes has been their victim. — "Money: Questions and Answers"—by Father Coughlin.

FATHER COUGHLIN'S WE

"Why Stand Ye Here All Day Idle?"

Sunday January 31, 1937

LET it be readily recognized by all that it is absurd and futile to fight Communism either by calling it names or by flaying it with the paper sword of rhetoric. Experience has taught us that the more we belabor Bolshevism with vile epithets, the more rapidly it grows in our midst. It is impossible to frighten mature minds by such tactics.

My friends, America has always been practical-minded. In 1776 she did not hesitate to follow leaders who promised her liberty nor did she fear to do violence to those who upheld political slavery. For the past 150 years America has been a doer of things.

She cleared away forests and built in their place populous cities. She converted the paths of the elk and the deer into ribbons of steel and of concrete. She laughed at space and distance as she spanned the continent with her copper wires. America was never a dreamer of dreams only. Hers was the spirit of the morning sunrise which transformed the darkness of night into the golden dawn of light.

That is the heritage which she has bestowed upon this generation. That is a heritage of factuality, a heritage of performance, a heritage of doing!

At the present moment America is making up her mind to clear away the forests of hunger, of nakedness and of poverty. **America is making up her mind to follow that leader or group of leaders who, instead of dreaming dreams, instead of being content with promises, will actively do something about low wages, exploitation of labor, and concentration of wealth in the hands of the few.**

America is practical-minded. She demands action. If I read aright the history of her former successes, I know that the under-paid and under-privileged people of this nation will not be lulled into inactivity by the dulcet strains of the Star Spangled Banner, or by songs in praise of capitalism, of democracy, and of Christianity, unless these three, either together or separately, shall merit recognition and response by virtue of their performances, instead of by virtue of their promises.

Would that I were in error when I tell you that I earnestly believe that this nation of ours will follow the leadership of the Communist rather than sustain an economic system which creates needless want in the midst of plenty. Would that my judgment were erroneous when I am compelled to conclude that victorious Communism means persecuted Christianity. When and if such days will be accomplished, does not the handwriting on the walls of Mexico City, of Madrid and of Petrograd sustain that judgment?

If Christianity will survive in America, its leaders must be the first to do something about removing the economic injustices which thrive in our modern Capitalism. I do not wish to infer that Christianity and Capitalism must be regarded as inseparable partners. I simply mean that when the Communist attacks and destroys the injustices identified with our present Capitalism, its next procedure has been to uproot the last traces of Democracy and then to persecute religion. Of this be certain. Therefore, do not misread history.

* * *

Thus, as clearly as I can perceive it, there are two contestants in the field. One is characterized by a fanatical enthusiasm. His face is flushed by his recent victories. He is ceaselessly at work in factories, in schools, in public halls and in the press. He is relentless. At one time he capitalizes upon his opponents' apathy. At another time he commercializes the flagrant injustice which he points out with unerring accuracy. Every empty dinner pail is for him an unanswerable syllogism.

Every under-nourished child and every under-clad mother is a weapon in his armory of logic. Dividends and bonuses for the rich and under-paid wages for the laborer equip him with an argument which he uses to the best advantage. His battle cry is "Down with capitalism which has concentrated wealth and multiplied poverty!" Today he marches through the automotive industry with none to oppose him save the representatives of a corporation whom none will support. Tomorrow he will challenge the steel industry, then the mining industry. Eventually he will challenge America. You may hate him and berate him, but you must admire the burning zeal which consumes him. There he stands, flushed with victory upon victory—stands at your very doors, powerful in body because he is fed upon the meat of your injustice, strong in mind because he has snapped the shackles of your slavish control.

Behold the Communist, to whom the Ten Commandments of God and the Constitution of your nation are impotent mouthings which have not supplied him with the food, the clothing, the shelter which modern science can produce!

The other contestant is the Christian. Fresh in his memory are the battles of yesterday. He conquered the Caesars. He subdues Atilla and the Huns. He fought off the Mohammedans. He vanquished King John and won from him a Magna Carta. He subdued the Prince of Darkness, together with ignorance and superstition—all this in days gone by.

The Christian may not rest upon his laurels. By his silence he can ill afford to applaud the injustice perpetrated by industry. By his actions he must make manifest his interest in the under-paid and the underprivileged.

The contest is on. The immediate objective of each contestant is to feed the hungry, to clothe the naked, to shelter the homeless—material objectives, if you will—but, none the less, practical objectives.

Communist or Christian! Who will be first to achieve these results? Whoever he is, his philosophy, his beliefs, his religion, his government, his policies, his morals will dominate the life of the nation.

Never in all history were there such romantic days—days when upon the practical works of mercy there rested such tremendous possibilities for victory or defeat.

When speaking of the Last Judgment and of the rewards and punishments He will assign, Christ declared that He would take special account of the social justice men exercised towards each other.

"For I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; naked and you covered Me; sick and you visited Me: I was in prison and you came to Me."

Have we Christians forgotten the technique adopted by Christ in the early months of his ministry? We are informed that He went about doing good. He fed the hungry. He multiplied the loaves and the fishes . He excoriated the Scribes and Pharisees. He did not consider it beneath the dignity of religion to engage in these corporal works. From this, modern Christianity must learn a lesson. Self-satisfaction because of the glories of the past hold no weight with the people of the present—people who have been victimized by modern Scribes and Pharisees, people who are persuaded to follow the leader who multiplies bread for them, who multiplies their possession of the material conveniences and necessities which so abound in our modern age.

Therefore which of the contestants, the Communist or the Christian, will gain the ear and the following of modern America? Will the millions of our citizens give credit to the Communist for feeding them, clothing them and sheltering them or will this credit be awarded to the Christian?

* * *

My friends, in some respects the Communists are deserving of admiration. Since 1917, twenty short years have elapsed. Meanwhile they have evangelized Russia, Mexico, great portions of Spain and many provinces in China. Battling not against paganism with its Neros and Diocletians, not against barbarism with its Goths and Visigoths, not against ignorance with its lack of science, Communism gained its victories over more powerful foes. Against Christianity with its anointed czars and emperors and kings, against culture with its far-flung sources of education, against science with its radio, its press and its modern inventions—against these has Communism fought and fought successfully.

I dare say, if the facts were known, that Communism has won more converts to its standard in the past twenty years than Christianity gained in its first ten centuries. I dare say—and this fact is known as a certitude—that Communism has won ten times more adherents to its philosophy in the past twenty years than have we Christians won to the gospel of Christ with our thousands of bishops, priests and ministers gifted with the benedictions of higher education.

While we glory in the hundreds or the thousands who recently have accepted the truths contained in the Sermon on the Mount, the Communists are expressing impatience in that they have only matched our thousands by millions.

The zeal which consumed Peter and Paul, Patrick and Boniface, Francis Xavier and Francis of Assissi seems to have vanished from our midst in preaching Christ crucified and man's love for his fellow man. We Christians stand idly by deprecating the so-called fanaticism of Stalin and Calles, of Browder and Caballero who are tearing down our crucifixes and supplanting them with the hammer and sickle.

Sometimes we forget that the Communists and their followers are fighting a battle for bread and butter. Sometimes we who live in qualified comfort forget that these disciples of Lenin are appealing to seven or eight million unemployed and to thirty million who are forced to subsist on less than a living wage. Sometimes we conceive the unsound thought of persecuting Communists out of existence, forgetful that they who use the sword shall perish by it.

Has all history been written in vain? Listen to the echo of this hoary heresy still resounding amongst the ruins of the Flavian ampitheater: "Away with the Christians! Destroy and burn! Throw them to the beasts! Let their oil-soaked bodies light the Appian way!" Oh, behold the golden sands of Rome dyed crimson with the blood of martyrs! Sebastian and Agnes, Linus and Cecelia—thousands upon thousands suffered death at the hands of thoughtless patricians whose only effort to preserve their wealth and proud estate was associated with the crude and fruitless argument of force.

Occasionally, that ancient echo is revived as it finds voice on the lips of certain American leaders. They forget that violence will be no more efficacious today than it was nineteen hundred years ago. They forget that **the blood of martyrs is the seed not only of Christians but also of Communists.**

Physical force can conquer flesh and blood, but it cannot destroy an immortal truth. Thus, if Communism will be overcome, it will be by the use of weapons of a different character. These weapons have been indicated to us by St. Paul in the following words:

EKLY RADIO BROADCAST

"Take unto you the armor of God . . . Have your loins gird about with truth . . . Have on the breastplate of justice . . . Have your feet shod with the preparation of the gospel of peace. In all things take unto yourselves the shield of faith wherewith you may be able to extinguish all the fiery darts of the most wicked ones. Take unto you the helmet of salvation and the Sword of the spirit, which is the word of God."

St. Paul prefaced this advice by warning us that our battle is not against flesh and blood—an easy victim of the sword—but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in high places—enemies whom truth and justice and the word of God alone can overpower.

Truth that has been trodden down beneath the iron heel of error! Justice that has been imprisoned whilst imposters impersonate it with exploitation of the poor and with pandering to the wicked! And the word of God, attired in the fool's cap of compromise whilst men too often practise the word of Mammon in their industrial and commercial pursuits!

Little wonder that millions of our fellow-Christians have been led captive and millions more destroyed as they stand unarmed and defenseless in life's warfare against the might and power of the world, the flesh and the devil.

My friends, Communists agree with Christians in their common complaint about the lot of the laboring man and in their common desire to rectify the material ills of life which force millions of us to spend our days in want in the midst of plenty. Communists have capitalized upon these flagrant injustices. They have watched the growth of mass productionism. They have observed the multiplication of labor-saving devices. They have not been blind to the flood of profits which flowed into the treasuries of the rich.

They have winced under the lash of the speed-up system. They have cried aloud against the exploitation of the poor. They have demanded that modern capitalism be supplanted by a more equitable and just system of economics. And what is of more importance, they have organized admirably to achieve their demands.

Although the Christian church has indicted officially modern capitalism for these same abuses, how long shall we Christians continue to regard the teachings of Leo XIII and Pius XI merely as polite contributions to idealistic literature? When will we begin preaching them and openly advocating their acceptance? When shall we stand behind labor in its just demand for a living wage—stand behind him not only in theory, but in practice; stand behind him by opposing the injustices of modern capitalism?

* * *

Read with me the gospel of Jesus Christ. It deals with the problem of wages. It expresses in brief form several pertinent thoughts on the subject of labor:

"The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the marketplace idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour, he went out, and found others standing; and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the Lord of the vineyard saith to his steward: Call the laborers, and pay them their hire, beginning from the last even to the first."

These are the words of Christ. It was He Who first enunciated the doctrine of a living wage. Nineteen hundreds years ago He was considered a radical by the rulers of the Roman Empire. They believed in slavery. Christ taught the gospel of liberty. They believed in an hourly wage system. The Master preached the doctrine of a living wage. They upheld that a man should be paid only when and while he worked. It was Christ Who first attacked this heresy of a less-than-living wage in the words which I read for you.

"Why stand you there all the day idle?" The men in the marketplace replied: **"Because no man hath hired us!"** Although they were able and willing to work; because they were idle simply because no man hath hired them, Christ blasted the slavish policy of modern capitalism by decreeing that a penny should be paid to the last as well as to the first.

That is not my doctrine as some ill-informed Christians think. It did not originate at the Shrine of the Little Flower. The doctrine of the living wage is Christ's doctrine which was originated in the face of slave-holding Romans.

The doctrine of the living wage is the doctrine of the Living Christ.

It was the same doctrine which was taught in the first century by St. Polycarp at Rome. It was the same doctrine preached by St. Gregory at Athens. Down the centuries from Augustine to Thomas of Aquin, from Bonaventure to Leo XIII, Christianity's voice has supported the right of the laboring man to a living wage, independent of the fact that industry has hired him so long as he is able and willing to work. To defraud the laborer of his hire is a sin that cries to heaven for vengeance, whether or not the fraud is perpetrated with or without the benediction of the law.

Let no disciple of Lenin credit his master with having originated this doctrine. It was eighteen centuries old before Karl Marx first raised his voice to assassinate the Christ Who conceived it.

My friends, there is no one in all America who in public will argue against the doctrine of the living wage. There is no industrialist who will defend the practice of paying the common laborer in the motor factory a meagre $1,000 a year and expect him and his family to live decently.

Or gain: consider how impossible it is for labor to possess private property—to own a home, a motor car and the ordinary conveniences to which he is entitled when such injustice is practised.

Nevertheless, modern industry is loud in defending its right to private property, while by its actions it denies this right to millions of citizens.

Which is right and which is wrong? Private ownership of industry or public ownership of industry? Private ownership of farms or public ownership of farms? Under our present economic system we are gradually evolving public ownership of homes and of farms because labor and agriculture are both paid less than a living wage. How can such a program be supported unless the public ownership of industry will necessarily follow?

This is the doctrine of the Communist. Our doctrine supports private ownership. Our complaint is that there is not enough private ownership in America. Our objective is to obtain both for labor and for agriculture a sufficient annual revenue which will enable them to own their homes and their farms. This is the only doctrine which is logical in its support of the private ownership of industry.

Were time available at this moment, I would develop this subject further along the lines of editorials contained in the weekly news journal, SOCIAL JUSTICE, which I invite you to read. Nevertheless, I trust that I have made plain the stand of Christianity on the doctrine of a living wage. I trust that I have provoked to thought, at least, some few of my fellow citizens.

* * *

My friends, I am motivated by a desire not only to instruct you, but to inspire you and, if possible, to aid in solving the present industrial problem which is disturbing our nation. In Michigan we are experiencing an automotive strike which bids fair to spread throughout the nation. The right to private propertyship has been challenged by the sit-down strikers. The right to a living, annual wage is indirectly challenged by a great motor corporation. No one can applaud either the error of the one or the sin of the other.

Meanwhile, the Communist rejoices because, taking advantage of an evil created by the modern capitalist, he has driven in the thin wedge of socializing industry. The spurning of one principle of social justice always results in the destruction of another. Although the majority of our citizens grieves at the peaceful occupancy of other people's property by the striking automobile workers, nevertheless its sympathy is on their side because they have been more sinned against than sinning.

For years I have been very articulate in stating that the sins of modern capitalism have been the breeding ground of Communism. Here at our doors is the proof for that assertion. Had the owners of industry the sagacity to pay a living, annual wage, and to discard their false principle of producing only for a profit, the present predicament in which we find ourselves would have been avoided—a predicament which will continue to inflict itself upon us either until a living wage will be paid or until the seizure of the factories will become permanent.

Who can expect me or any other clergyman to berate and condemn the strikers for demanding their just rights? At least 90 per cent of them are no more Communistic than are you. Only a small portion of them, at the present moment, lift up their hearts to the tune of the "Internationale." Oh, its echoes are still subdued. But in the melody of the "Star Spangled Banner," in the chords of "Onward Christian Soldiers," I hear its shrill notes piercing the ears of millions. In Russia it rose above the chords of a national anthem. Shall it become the inspiration of America?

I will take issue with labor for following false leaders, for striving to attain false objectives, for supporting unsound demands, such as an equal voice with the owners in managing the affairs of the factory. I will refuse to encourage labor to strike for eighty cents or a dollar an hour when they have no control over the purchasing power of a dollar.

This stand I have already taken in the columns of SOCIAL JUSTICE. But one thing is certain; before our social difficulties can be solved with a finality, the owners of industry, powerless as they stand before politicians and defenseless in the face of their past injustices, must manifest at least that prudence which is associated with the law of self-preservation. They must adopt a policy of the living wage which was expressed by Christ and which will be supported today and tomorrow by every Christian pulpit.

"Why stand you all the day idle?" questioned Jesus Christ.

Fellow Christians, why stand we all the day idle?

As yet no one has hired us. But the call is going forth. State laws, federal laws, limping constitutional interpretations—all must join in sending out this call.

Onward Christian soldiers!

Onward in America **to teach justice, to demand justice, to practise justice.**

Onward, armed with the weapons of truth, of Christianity!

Blum Speech Offers Amends to Germany

Face-Saving Gesture for League Covers Belated Restitution to Treaty Victim

By Justin Soval

WHILE proclaiming undying allegiance of France to the covenant of the League of Nations, Premier Leon Blum, in his recent Lyon address, effectually blasted the spirit in which the League was conceived and the policies which guided its course down through the tragic years that brought Europe to its present age of jitters.

Categorically, like a condemning judge, Blum designated, as today's gravest dangers, the results of policies founded on the Versailles Treaty and carried into execution by the League of Nations.

He admitted that Germany, armed to the teeth, is today the greatest hazard to world peace because the German people are engaged in a death struggle for national economic survival.

He admitted the acuteness of the problem facing the German nation, and took the initiative in offering the "sympathetic and generous co-operation of France" in working out Germany's internal and foreign economic problems.

Silent on Diplomats' Wreck of Germany

In order to maintain that attitude of "national self-respect," which he emphasized throughout the length of his speech, Blum posed France's new spirit of kindliness toward Germany as inspired by the world's paramount longing for peace.

He spoke of the shortage of raw materials, the absence of foreign markets, the lack of international credit, as the aggravating causes of German re-armament.

Unmentioned, however, were the long-standing causes of Germany's economic prostration.

The French premier did not summon up from their graves the greed-blinded "peacemakers" who sought to conclude the "war to end wars" by usurping German colonies, restricting her foreign markets and insanely loading upon the backs of an already stricken people the golden burden of reparations.

Perhaps it is just as well. What Blum is offering today, for the preservation of France and Europe, is precisely what the founders of the League of Nations desired. The life blood which he wants pumped back into German commerce to fight the infection of militarism is the same that the diplomats of the League, year in and year out, pumped from the veins of Germany until not another [illegible] could be extracted.

Face Saving Gesture for League

In diplomatic language, Premier Blum strives to make the French offer of concessions for peace look like a magnanimous gesture. He alludes to Great Britain as his high-minded and equally generous collaborator.

Only one condition is laid. The economic concessions to be made in return for a cessation of munitions building must be brought about by a general agreement of the nations. There is to be no direct bargaining between Germany and France.

Thereby the glory and the responsibility for this new dawn of peace will be broadened to include many nations. That will make the present proposals look much less like penitential efforts at restitution. That is what they amount to, none the less.

In all probability the condition is placed for the further purpose of saving the face of the League of Nations, thus giving a new lease on life to the only organized mechanism for international action.

So long as that machine is pointed down a new road and driven by a new pilot, it will make little difference what its name may be, or under what device it hides its operations. That its evil spirit has fled this world has been signalled many times as it is now signalled by the representatives of the nation most guilty of its birth.

New Spirit Of Conciliation

Strange utterances are made with increasing frequency in these days of bewilderment. Not long ago Hitler was an arch-fiend of guile and duplicity to the government of France. Not the least strange of Blum's recent utterances is this paragraph of tolerance for the horned Reichfuehrer:

"We reject any suspicion regarding the will for peace that Chancellor Hitler has proclaimed on several occasions. If accords are to be reached they cannot and should not be reached otherwise than in a spirit of confidence and on a footing of equality."

Through evil years nations find virtue by stumbling over it.

The new respect the premier of France feels for the head of the German state is the respect the huntsman holds for the wounded lioness.

Regardless of motion, however, the world can rest a bit easier because of the speech at Lyon. Until he proves otherwise, Mr. Blum should be extended the same confidence in his sincerity that he gave to the peace utterances of Hitler

He should be believed when he said:

"If, as we desire and hope, Germany shows a desire to co-operate on her side, we are ready to work with her as with all other nations without any reservation."

Germany 'Warns' Czecho Slovakia

BERLIN, GERMANY. — Czecho Slovakia is to revise drastically its attitude toward Germany and Germans, the foreign office recently warned. The Berlin office expressed amazement that the state of Czecho Slovakia should assume that the circumstances which existed at its founding should never have changed. The mistreatment of millions of German inhabitants and the continual rumors that a German invasion is imminent, brought about the thinly veiled warning.

Soviet to Recall Factory Experts

MOSCOW, RUSSIA.—Russia's lack of skilled workmen, and continual production setback in the automobile industry, may necessitate the calling in of American engineers to speed up production. Although the quota of the Gorky plant was set at 12,000 cars for 1936, the actual output was only 2,500! The annual wastage was placed at almost 50 per cent. In one day 24 of 47 cars turned out were rejected as unserviceable. It is expected that Russia may recall the hundreds of foreign engineers who started industrial operations in the country ten years ago

THE WEEK IN THE WORLD

Revolt Rumors Worry Mexico

MEXICO CITY, MEXICO.—Watch for another revolution in Mexico. Disturbing rumors and warnings are slipping past the official censorship to Mexican exile colonies in the United States and elsewhere.

Officials charge the reports to "alarmists who seek to damage Mexican trade."

The Mexican government sent 250 cavalrymen to the United States border on December 26 to stop smuggling of arms and munitions into the country. Peasants have been enlisted into a reserve army of 92,000.

The machine-gun murder of Lauro Rocha in his bed on New Year's eve, and the attempted bombing of Calles' mansion in California, were further evidences that all is not well on the Mexican front.

Latest of all, the arrival of Leon Trotsky has not helped to promote any great feeling of security within these borders.

Americans Obtain Iran Oil Rights

TEHERAN, IRAN. — Concessions for vast oil developments in Iran have been received by two United States companies. The concession includes the right to build the world's longest pipe line to carry oil from Iran and Afghanistan. Both firms are controlled by the controlling group of the Inland Exploration company which also recently obtained a 75 year concession to open 270,000 square miles of oil land in Afghanistan.

English Gas Masks for Babies

LONDON, ENGLAND.—Great Britain has perfected a gas mask which can be used by babies. The English government expects, during 1937, to distribute to its citizens 30-million gas masks free. The population receives regular instructions on the best means of protection, and the government has installed a balloon lookout system and a defensive air force of 585 planes.

Brazil Restless Under Martial Law

RIO DE JANIERO, BRAZIL. — Brazil is under martial law, has been since 1935, and political unrest is prevalent. It is time for presidential candidates to step forth. President Getulio Vargas appears as a likely contestant in the new race which will not actually be run until next January 3.

A breach between the president and one of his former supporters came when Armando de Salles Oliveira resigned as governor of Sao Paulo on Dec. 29, against the wishes of Vargas. The Brazilian constitution requires that governors or cabinet officials in quest of the presidency must resign at least a year before the election.

Dr. Vargas has been president of Brazil since 1930 when he led a successful revolution. Rigid censorship and martial law have been enforced since a Communist army uprising late in 1935. The national political convention will be held in May.

Has Youth Lost the Spirit That Made America Great?

SOCIAL JUSTICE herewith presents another of the broadcasts "Youth and the Nation," sponsored by Philip Johnson and Alan Blackburn over station WSPD, Toledo, Ohio, at 1 p. m. (EST) each Sunday.

Ladies and gentlemen: In the American Revolution, Nathan Hale was caught behind the British lines and sentenced to be hanged as a spy. As he stood on the gallows just before the sentence of death was carried out, Nathan Hale said: **"I only regret that I have but one life to give for my country."**

Nathan Hale was an American patriot. He died for the future of a country which did not yet exist.

Only a few men saw the vision of a great America. Nathan Hale was one of these men. George Washington was one.

These few men had faith when it was most difficult to have faith. The Continental Congress, which was supposed to guide the Revolution, was no more than a debating society made up of impotent and quarrelsome men. They were not respected. They decided nothing, they did nothing. The money which they issued was worthless.

The army, which was supposed to fight the Revolution, was a makeshift. There were no guns, no ammunition, no uniforms, no food. Soldiers were hard to find who would volunteer to serve in such an army. Many of the soldiers went back to their farms when it was plowing time. Those who had volunteered in Virginia saw no reason why they should fight in Massachusetts!

Spirit of Few Men Won Revolution

Yet there were enough men who stuck by General Washington, who clung to the ideal of an independent nation to offer opposition to the enemy. When these few men went to meet the British Redcoats, they did not have ringing in their ears the cheers of a unified nation. The courage of these few men was not bolstered by the knowledge that their countrymen stood behind them.

Behind them were those who doubted the justice of their cause. It was in this atmosphere of indifference, of defeatism, of obstructionism, of pessimism that the small army of the Revolution went to war.

What gave these men in this blackness the courage to go forward, endure hardships and face death?

Faith in the future of America gave them their courage.

One day after a heavy snow a French military observer standing with Washington watched a small group of shivering, ill-clad soldiers trying to move a cannon which was frozen in the mud. As the soldiers heaved and slipped, struggling to budge the heavy wheels, the Frenchman turned to Washington and said: "If those men can move that gun they can win the war." They moved the cannon. They won the war of independence.

Nation Has Lost Patriots' Faith

The blood of Nathan Hale and his compatriots flows in the veins of Americans today. We are the sons of these patriots, but have we lost their faith?

Have we lost the ambition to make Americans a great people?

Oh, my friends, the difference between what America could be and what America is!

If we had faith in our country, if we had faith in ourselves, what could we not do!

Instead, we are satisfied to live the old life in an out-worn world.

We do not fight for plenty where there is plenty. Instead, we are satisfied to let go unchallenged the disgrace of want in the midst of plenty.

We do not feed the people we could feed from the richness of our farms. We do not clothe the people we could clothe from the richness of our wool and cotton. We do not build the houses we could build from the richness of our forests and mines. Instead, we let our people idle in want.

We do not put the men to work who could be at work. Instead, we accept the disgrace of millions of men out of work.

Even Our Flags Are Made in Japan!

There are signs on every hand that we have lost our American spirit. We could lead the world in every field of endeavor. We could excel in speed. We could have the fastest automobile, but that prize now goes to Italy We could build the fastest airplanes, but France won our latest air race. We could excel in sport. We could have won the Olympics But poverty-ridden Germany was the winner.

We could make the finest glass. But now the finest glass is made in Czecho Slovakia.

Surely we could excel in the manufacture of our American flag, the symbol of our country. **But Japan makes this flag so well that half the American flags sold in our country today are marked: "Made in Japan!"**

We preach democracy at the Pan-American conference. The South Americans smile and go home to countries which are run by military dictators.

These are signs, my friends, of a spirit that is lost. If we were striving to be a great America we would not tolerate being second in any field. If we had pride in our nation we would not tolerate the shame of want in the midst of plenty.

Pride Would Demand Honest Money System

If we were on guard for our nation's honor, we would not tolerate the exploitation of our vast wealth by a few self-seeking financiers. If we prided ourselves on our love of country, we would not tolerate the activity of Communists in our midst who preach love of class.

If we were imbued with a spirit of patriotism, we would not tolerate the presence of Communists who scoff at our flag, mock at our beliefs, sneer at our religion and plot to subject our nation to the dictates of the Third International.

My friends, to build a new life in a new world, to wipe out the disgrace of want in the midst of plenty, to have an America for the Americans, to be the greatest nation in the world, we must regain our faith in the future of our country.

We must dedicate our young lives to the future of America. We must be absolutely determined that we shall reach our goal. We must have courage to fight.

We must never give up the fight until America has attained the highest power of her natural strength, until America has fulfilled her destiny as the greatest nation in history.

Six Women Are Members of 75th Congress

Upper left, Senator Hattie W. Caraway, of Arkansas; upper right, Mrs. Nancy Honeyman, Portland, Ore.; inset, Mrs. Edith Nourse Rogers, of Massachusetts; left to right, Mrs. Mary T. Norton, New Jersey; Mrs. Caroline O'Day, New York; Mrs. Virginia E. Jenckes, Indiana. *(Wide World Pictures.)*

Of six women in the Seventy-Fifth Congress, only one is a Republican, Mrs. Edith Nourse Rogers, of Massachusetts, and only one is a senator, Mrs. Hattie W. Caraway of Arkansas. All are veterans, with the exception of Mrs. Nan Wood Honeyman, of Oregon, and her friendship with the Roosevelts dates back to girlhood.

The oldest member of the women's bloc, in point of service, is Mrs. Mary Norton, Democratic representative of New Jersey, who has been in Congress continuously since 1924. As a pioneer among women in the politics of her home state, she was the first and only woman state chairman of a national political party and she was the first woman to become chairman of a major congressional committee. Known as the "Mayor of Washington," because her committee duties include affairs of the District of Columbia, Mrs. Norton is particularly interested in child welfare.

Mrs. Edith Nourse Rogers has served in Congress since 1925. Her popularity is evidenced by the fact that, as a Republican, she was returned to office although the vote was overwhelmingly Democratic, particularly in her own district. Veterans and the textile industries have been her chief concern, but recently she has been working hard for legislation to reduce automobile accidents. Her appointment to the House Foreign Affairs committee has also necessitated a great deal of research work on neutrality and kindred subjects.

Mrs. Virginia Jenckes, representative of Indiana, is beginning her third term in Congress. Interested at first in flood and farm relief, she is now sponsoring a bill to make it a felony to counterfeit drugs and another to relieve congressmen's offices of government workers' complaints by creating a civil service board of appeals.

Representative-at-large from New York is Mrs. Caroline O'Day, who is starting on her second term. Mrs. O'Day was a member of a delegation of women who flew to the peace conference in Buenos Aires to present a mandate for the perpetuation of peace. She has been an ardent worker in the fight to improve conditions for the underprivileged of New York City, but her greatest passion is "peace at any price."

The one new-comer is Mrs. Nancy Honeyman, Democratic representative of Oregon. She has a husband and a grown daughter in Portland. During her first session she says she intends to "keep her eyes and ears open and her mouth shut," in order to become familiar with the routine and to learn as much as possible in the shortest time necessary.

The only Senator in the group, Mrs. Hattie Caraway, of Arkansas, is chairman of the committee that has charge of engrossing all enacted bills on parchment paper for the use of the president and the State Department. She is also chairman of a subcommittee to hold hearings on a bill to remove pollution from rivers and harbors. She first came to the Senate by appointment, to fill the unexpired term of her husband, who died in 1931.

Women Chief Sufferers in Strike Crisis

"Women are the real sufferers from strikes," declares Miss Catherine Curtis, national director of the "Women Investigators in America, Inc."

"Whenever management and labor reach an impasse that provokes a widespread strike, the American woman is whipsawed between the two. She pays. She takes most of the loss and endures much of the suffering. Therefore it is incumbent upon women, in this day and age, to take a more active interest in labor relations, for they have a direct effect on her income and her happiness. The General Motors strike is a case in point."

A great many women are employed in the factories of the larger manufacturing concerns. But it is the wives of the family men among the workers who suffer most when the income ceases and food and fuel begin to dwindle. Theirs is the task of stretching out every dollar and guarding the family pocketbook. There are many women investors, some of them employes, and since it has been estimated that the daily cost of a shutdown to the stockholders is $330,000, these women are bearing their share of the strike

As a consumer, also, the woman has to pay her share of the cost of big strikes.

"Women own 16 per cent of the common stock and 23 per cent of the preferred stock in the General Motors Corporation," Miss Curtis continues. "To those women investors, to the wives of striking employes, to the women investors and wives of employes in many related industries, to the consuming public, this strike is a matter of extreme importance. The American woman's first duty is to inform herself as thoroughly as possible, and then to make her voice heard to the end that strikes shall not interrupt her country's march toward prosperity."

Trade Work for Goods in Richmond, Va.

Beginning with two borrowed washtubs, in which several unemployed colored women washed old clothes collected by the Red Cross, Mrs. Amy Guy of Richmond, Va., has developed what is known as the Citizens Service Exchange, which provides a means of trading products for service, or vice versa.

In the latter part of 1932, relates the American magazine, the depression hit Richmond's 180,000 people with such force that the relief load went from 1,000 to 7,800 families. Unable to meet this crisis, the Council of Social Agencies adopted a unique plan of barter in which local manufacturers, retailers, and labor unions co-operated. With $2,000 provided by the council, volunteer workers, headed by Mrs. Guy, opened the Exchange in an abandoned warehouse, drove out the pigeons, and set to work.

After the old clothes had been washed by the colored women, they were mended by some white women and exchanged for hours of labor. The basis for exchange is scrip, at the rate of 25 cents in scrip for an hour's labor. In other words, a shoemaker can purchase, for eight hours of labor, a cord of wood, while the man who cuts the wood can have his shoes half-soled and heeled for three hours of work.

Milk is offered by local dairies in exchange for the labor of sorting and returning the bottles to the proper dairies. Laundries and cleaning shops send uncalled-for garments, and the highway department sends them empty oil drums, to be made into wood-burning stoves. Unemployed barbers, beauty shop operators, shoemakers and carpenters exchange their services for vegetables brought in by farmers and their wives.

All sorts of daily necessities have been secured in this manner, including bread, shoes, furniture, clothing, meals, soap, fuel, laundry, dental and medical service, ice, rent and religion.

The Exchange was largely responsible for the award to Richmond of a national prize of $1,000, as the most constructive piece of community social work in America.

American Farmers Protest Lifting Argentine Meat Ban

Resent Offer of President to Patagonia

The United States Livestock Sanitary Association convention in Chicago, early in December, passed a resolution vigorously opposing "any modification of the existing federal laws governing the movement of livestock and livestock products from any foreign country harboring foot and mouth disease or any transmissable animal disease of serious economic importance which does not exist in the United States."

On the opening day of this convention, the president of the United States, attending a peace conference in Argentina, described the American quarantine against Argentine meats as unfair and promised to urge the Senate to abolish it, so as to permit the import of mutton from Patagonia.

See Loophole In Sanitary Treaty

While it is true that a ratification of the president's proposed sanitary treaty "would make it possible for Patagonia, a sheep-raising area where the hoof and mouth disease has not existed, and which territory is separated by natural barriers from the cattle-raising regions of the republic, to be relieved from the sanitary embargoes now placed upon it," it is likewise true that modification of the present restrictions would open the way for imports from other Argentine areas where the disease does exist.

The Senate, since the convention, has been flooded with protests from various livestock interests in the United States.

Senator Arthur Capper of Kansas is a leader in the fight to retain the sanitary treaty. He has depending upon him, in addition to his constituents, the American Farm Bureau federation, the National Grange, the American National Livestock federation, the National Livestock Marketing association and the United States Livestock association.

Senator Capper, in advancing his position, said: "In taking this position I am standing for the protection of both the consumers and the producers of livestock. We have had a few examples in the past of what the foot and mouth disease does when it gets a foothold."

Hoof and Mouth Disease Feared

Also opposing ratification of the new Argentine treaty is the American Farm Bureau federation: "We favor strengthening rather than weakening federal quarantine regulations against foot and mouth disease. Accordingly, we oppose the proposed sanitary convention."

The National Livestock Marketing Association vigorously protests "any modification of any regulation which now prevents or will hereafter prevent the importation of livestock or meat from any country or section thereof that has foot and mouth disease within its borders."

The National Grange objects on grounds that "this would expose our flocks and herds to the danger of infections."

All of which brings up the old argument of the questionable value of good neighborliness which must be purchased at the cost of security and protection of our own producers and consumers.

"Farewell to Bryanism," Say the Money Changers

From the Progressive Miner:

"Bryanism is dead," we are told. "Farewell to Bryanism." Around such banners as these, the money changer's saints and their whelps are joyfully dancing and propagandizing the praises of regimentation and a system of paternalism that will get under the hide eventually of all intelligent American people.

Our cultured group's farewell to Bryanism is not, as some ignorant people believe, a farewell to the gold trust, the silver trust, and their attendant monopolies, but a farewell to the Constitution of the United States, a farewell to the principles of Lincoln, Jefferson and Jackson. No wonder the self-appointed money-changer saints gloat when they view the mess they have made industrially, politically and financially of the United States, and which has driven millions of one-time self-respecting citizens down to soup bone diet, sopped from the charity bowl.

From June 20, 1920, down to the present time, the merry liquidation scheme of the international parasites has been consistently active in destroying the accumulated wealth of the real citizens of this nation, preparing them by their confusing propaganda for their ultimate surrender of a policy of government that is expected to create an Asiatic level of culture for the American masses.

The saintly and so-called liberal crew which now is so zealously making the United States over according to its long-drafted Asiatic blue prints, is too shrewd to openly proclaim its purpose of forever shutting out all chances of advancement and methods by which the workers may personally acquire property, but paint a picture of collective wealth manipulated absolutely by a chosen few who hope and brazenly promote a legislation to regulate every phase of American life and activity.

Bryanism, or more accurately speaking, Americanism, recognizes the fact that the banking interest constitutes the head and front of the MONEY POWER. The money power accumulates other people's hard earned wealth by making money scarce and dear, and property and labor cheap. It demonetized silver in 1873 and has been a relentless foe of every effort made by the people since then to obtain industrial and political freedom by enlarging the volume of legal tender. It furnishes corruption funds for political campaigns and journalistic propaganda, and throttles industry through its rotten labor-faking agents in the interest of bogus strikes aimed in ridiculous directions.

When its agents yell that Bryanism is dead, they yell plainly and loudly that Asiatic corruption and greed are permanently in the saddle and that Christianity is a fake and a failure.

The ultimate results of such bombastic utterances by the regimentation lice that operate on all nations until they are "scattered," is a good sign of the times, as pride and bombast are always a sign that precedes a great fall.

Increase Funds for Farm Plans Under New AAA

J. B. Hutson, assistant administrator of the AAA, in a recent address in St. Paul, Minn., outlined the farm program for 1937, upon which the AAA has tentatively decided.

It will differ from the 1936 program in that more money will be available for carrying out practices and less for diversion payments than in 1936. Dairy, other livestock, and truck farms will receive larger payments for carrying out approved soil-building practices.

A corn limit will be established, which will probably send this year's corn acreage a little below that of 1936. The maximum allowance for each farm will be determined before planting time.

The minimum AAA allowance has been increased from ten dollars (1936) to twenty dollars.

"The agricultural program we will have three to five years from now," said Mr. Huston, "will depend to a very large extent upon the composite views of the farmers. The solution of many of the farm problems, or rather action in connection with many, **probably will require additional legislation."**

New Sugar Tax to Hit Tugwell's Molasses Firm

Carbo-hydrates—if you take yours in sugar—will come a bit higher this year if Secretary of Agriculture William A. Wallace succeeds in securing the new tax on all sugar processed in the United States. The present processors' profits of from 10 to 12 per cent are regarded by Mr. Wallace as "unduly high" and needful of being reduced.

The secretary estimated that the tax would yield about $70-million a year. Of this he estimated that about $13-million would go to producers in benefit payments and the balance, to the treasury's general fund.

This proposed sugar levy would be simply an excise tax on processors and suggests the possibility of restoring processing on other commodities if the sugar tax is held constitutional.

Rexford G. Tugwell, former assistant secretary of agriculture who left his government position to enter the molasses business, also expects to find some of the sweetness extracted from his new position if the levy is approved by Congress.

The purpose of this tax of $10 to $20 a ton on sugar, as advanced by Mr. Wallace, would be to cut into processors' profits, but as with most other taxes of this kind, it is logical to expect that it will again be the consumer who pays.

FARM FANFARE

Washington, D. C.—Declaring large dairy products companies have depressed prices to producers in some instances, the Federal Trade Commission urges dairymen to form their own milk-selling organizations. "It is believed that conditions in the industry can be improved if producers take full advantage of existing federal and state laws authorizing the organization of co-operative associations to market farm products," the commission report said.

New York, N. Y.—Farm machinery and implement manufacturers expect to have a prosperous year in 1937. The outlook is brightened by the rise in foreign sales. Poor's Industry and Investment survey report holds little hope for a great increase in domestic business because of the adverse effects of the 1936 drouth.

Washington, D. C. — Secretary of Agriculture Henry A. Wallace reveals that the administration will abandon plans to turn over administration of the soil conservation program to the states and will seek continuance of federal control of the $500-million farm subsidy program. Ignoring the Supreme Court's edict that "agriculture is purely a local matter," federal farm chiefs propose to continue their exercise of crop control under the AAA substitute. Under the soil conservation act, drawn up after the Supreme Court outlawed the AAA Jan. 5, 1935, it was provided that the individual states take over the administration of the act after Jan. 1, 1938.

Manchester, England.—Mr. Arthur Morris, president of the Manchester Cotton Association, states that American cotton, while remaining the price-determining factor, does not hold the important position in world production that it did formerly. He regards this is due to the increase of production in other countries.

The Department of Agriculture reports that Japan has replaced the British Empire as the world's greatest importer of cotton.

Palmer, Alaska. — Members of the Matanuska colonization project have been dismayed by the revelation of their indebtedness to the government, and the announcement of the change in the management's credit policy. The rehabilitation project in Alaska is now said to be facing its most crucial test since the summer of 1935 when the 200 midwestern families were first transported here . . . Project Manager Ross Sheely announced that no more federal funds would be available for colonists who have been here 18 months.

The People Speak . . . .

Coast Seamen Praise Social Justice

Reverend Editor:

The writer wishes to thank you for the space given the recent article covering the Pacific coast maritime strike, which delineated the striking unionists' side of the case.

Copies of SOCIAL JUSTICE were placed in the various union halls with the article marked. The action of SOCIAL JUSTICE was favorably commented upon by various union members, and high compliments were paid to yourself as the only man outside of labor's ranks to whom unionists can look for a fair statement of labor's rights and aims.

Prior to the election, union labor men in Los Angeles harbor were very strongly—I might almost say fanatic—in their defense of President Roosevelt. Now their feeling is that Roosevelt, a rich man's son having gained his desired second term, cares nothing for the worker or his problems. That he has "deserted" the worker for the international bankers.

—Carl R. Sheridan.

Los Angeles, Calif.

Pastor Approves Labor Articles

To the Editor:

I want to express my appreciation of the many items in SOCIAL JUSTICE that are helping to secure at least a minimum of such justice among our working classes.

The trouble with many conditions is that the general public does not know the facts regarding many strikes which are taking place over the country, and of course the "labor" side of the controversies are kept out of our daily papers.

So articles such as the one in the January 4 issue by Carl R. Sheridan help the public to an understanding, and make many of us hope for a solution which will compel better annual salaries and better working conditions for these men.

Too bad that more of such articles cannot find their way into our capitalistic controlled press.

—Rev. T. Clifton Harris.

Milton, Pa.

Miners Still Put Hopes in Lewis

To the Editor:

In SOCIAL JUSTICE of January 11 you say "John Lewis Turns Turtle on Red Stand." I am a union miner and I hope that is not so and all the other miners hope so, too.

When I tell anybody about SOCIAL JUSTICE, I always tell them that nothing but the truth is printed in it; but you have me guessing now. **The U. M. W. of A. is not "red" and John Lewis can't be or we would not have him where he is.** I am trying to get some subscribers, but I can't ask these miners now, for they think the world of John Lewis. This is a coal town, 99 per cent miners.

There are only two men in the world for most miners—they are Roosevelt and Lewis. I am not quite that narrow-minded but I will tell you that I did not like the news in the January 11 copy about the motor strike.

—Phil Gettings.

Jerome, Pa.

Radio Broadcast Is Well Justified

To the Editor:

Father Coughlin has been far more successful in his campaign for social justice than he realizes.

I hold fast to the opinion that many of the tenets of social justice can still be attained by calmly and determinedly carrying on; and that there is a sufficient number of people still faithful to these principles to justify time on the radio.

Moreover, the success Father Coughlin has had in educating the American people in governmental and economic affairs and the greater good that still can be done in itself justifies the broadcast. And also, the broadcast can be an effective danger beacon for the Ship of State—witness the World Court episode.

I hold that the duty of waging the battle for social justice, at the head of the many thousands who are still loyal, is far more sacred than a rhetorical promise.

—Robert E. Engel.

Dorchester, Mass.

Customers Like Collection System

To the Editor:

Due to my brother getting employment he no longer finds time to distribute 50 or more copies of SOCIAL JUSTICE each week, so I took up the task of distributing these papers.

I made up my mind not to lose any money by customers owing me from week to week, or going around to the same customers and waiting on the doorstep for them to come out to pay me the 5 cents each week, as I know this happens to the majority of distributors.

I asked all subscribers to pay me 25 cents in advance which would pay up for five weeks. Then once every five weeks I call on the customer for 25 cents more which pays for the next five weeks.

I find 90 per cent of my customers are willing to do this and it sure makes it a lot easier for me.

—Harold Ott.

Philadelphia, Pa.

Here Are Some Good Suggestions

To the Editor:

Your paper, SOCIAL JUSTICE, improves with each issue, and in thinking it over, after reading it carefully, I have come to the conclusion that the opportunity is open for you to produce for the reading public of the United States a newspaper that will be valuable from an educational standpoint, and perhaps otherwise.

I would respectfully suggest, if it is not too presumptuous for me to suggest, that you have departments in the paper each dwelling specifically upon certain issues that you may think as good for your readers to be taught.

One page, to be entitled "Political" on which will be found short items of information of a political nature. A page or a section entitled "Historical" and there print the very valuable historical information as you have given in the number of December 14.

—J. A. Whitcomb.

Long Island City, N. Y.

Red Peril Not New

To the Editor:

Today there is a great deal of talk against the dangers of Communism from our pulpits and our clergy.

Where was everyone during the last 12 years while Father Coughlin has been warning us against this red peril?

Why did people not join him in his fight against it instead of opposing him in such a great human cause?

—Mrs. Ada Peters.

Saginaw, Mich.

Canadian Cattle Undersell Our Own

To the Editor:

The other day while coming home from South St. Paul I overheard a conversation between two stock men who had just brought down two carloads of steers. They were disgusted because they had not received more than 9½ cents a pound for the steers after feeding them several months; while Canadian farmers were receiving 11½ cents a pound for their cattle.

These farmers had intended to buy some feeders stock but after figuring what they cost and the cost to feed them they decided there would be no profit and they could not compare with Canadian cattle.

The shipping in of these Canadian cattle is unjust to our farmers because it is knocking our farmers' prices and this sort of thing should not be allowed to continue.

—Mae Downes.

Willmar, Minn.

Lewis No Communist

To the Editor:

I do not like your attack on John Lewis as I am a coal miner and I know you are wrong as to him being a Communist.

—Joseph Mason.

Beckemeyer, Ill.

Another View On John Lewis

To the Editor:

A letter to thank you for starting an expose of John L. Lewis, the current red terror of America and the greatest friend of Communism. The American laboring man has no one to fear but John L. Lewis and as you know we here in Detroit have read and viewed about the nearest approach to a civil war as can be found in Spain.

I wonder if you know much about John L. Lewis—I mean the way he worked hardships on the miners of Illinois. I come from Panama, Ill., where Mr. Lewis used to make his home town. The local union held a charter in the U. M. W. A., but it was revoked several years ago because of the way his henchmen stole the ballots of a referendum vote on a wage cut that he wanted the miners to take. This was the beginning of the "Progressive Miners of America" which sprung up against the U. M. W. A. If you would talk to any miner he would not have anything good to say about John L. Lewis.

Your article in SOCIAL JUSTICE hit the nail on the head. John L. Lewis is indeed leading us into Communism.

—Roy Silva.

Detroit, Mich.

Impossible Now To Pay Living Wage

To the Editor:

There is much discussion going on concerning what the political candidates are going to do for the working man and his family. Up to date, however, they have not attempted to go in the true direction to do it, and I greatly fear that they do not intend to do it. There is only one answer to this problem, and no other answer will suffice.

According to government statements, to maintain a minimum healthy and decent budget for a family of five persons, the annual wages must be $1,935.63 or $37.38 a week. With a population of 128,487,000, divided into families of five, it will take an annual amount of currency of $49,536,000,000 to do this.

The actual amount of real currency in circulation is $6,161,947,699 and we are short the rest of this requirement due to our Federal Reserve System. Our present government is curtailing our money and will not let Congress coin and regulate our currency. According to this a decent annual wage can't be paid in spite of the promises of our government officials.

Actual proof that it can be done can be found in our huge natural resources and in the fact that we have three-fourths of the world's supply of gold and silver in our vaults.

—Andrew A. Fogarty.

West Haven, Conn.

A Comic Tragedy

To the Editor:

The opening of the 75th Congress was nothing short of a good laugh.

What do you suppose the president meant when he said, 'We do not ask the courts to call nonexistent powers into being, but we have a right to expect that concerned powers or those legitimately implied shall be made effective instruments for the common good. The process of our democracy must not be imperiled by the denial of essential powers of free government."

What is meant by "non-existent powers"? Could that possibly mean the power of Congress to coin and regulate the value of money? What is meant by "free government"? Unlimited power for the president?

So much for the main feature. A radio announcer perched in his booth was broadcasting a description of a race between a shipload of aeroplanes bound for Spain, and a resolution to be passed by Congress. When at the same time the radio audience knew that there was no intention of stopping that ship! What hurts is the fact that they think the American citizens are such chumps.

—Earl J. Shank.

Lancaster, Ohio.

A True Short Story

A beggar came up to a well-known man, a politician, and asked for alms. He was given some money, and this well-known gentleman exclaimed: "There, but for the grace of God, go I!" Was this done for vote-getting effect?

An honest taxpayer and voter is thrown out of work, and finds himself in front of a door which says: "Board of Public Welfare." He opens the door and walks in. There he is questioned; most likely insulted. This citizen—let us call him Daddy—has insurance policies on which he has been paying for years. He is told that he cannot receive any aid until he cashes in all these policies.

He also owns a small, cheap automobile, and is forced to sell that. He has to bring receipts of the amount of money received therefrom to the Board of Public Welfare and they assign him so many months in which to spend it. After he has done so, and returns again, he is told that his relatives are all working, and that he must ask them to support him. He becomes vehement, and indignant, and asks: "What do you think I am?"

State Gives Him Minimum Budget

Finally, Daddy is handed a piece of paper, entitling him and his wife to $5.50 worth of groceries at any of several well known stores in the city. He cannot see his way clear to stretch the $5.50 to feed his entire family so he writes to the State Department of Public Health for a diet budget. It is for a family of three and is based on the MINIMUM standard of decent health:

14 qts. milk	$1.82	1 lb. crackers	.10
½ lb. cheese	.15	11 lbs. potat's	.18
5 lvs. bread	50	4 cans tomat's	.28
3 lbs. oatmeal	.15	4 lbs. cabbage	.10
2 lbs. rice	.08	½ lb. bacon	.18
3 lbs. carrots	.10	½ lb. peanut butter	.10
3 lbs. squash	.10	2 lbs. sugar	.12
1 lb. beans	.09	½ pt. molasses	.08
1½ lbs. prunes	.08	½ lb. coffee	.14
1 doz. oranges	.24	2 oz. tea	.20
1½ doz. eggs	.53	¼ lb. cocoa	.10
1 lb. butter	.38	seasonings and staples	.25
1 lb. lard	.15		
5 lbs. flour	.25		
TOTAL			$7.14

Daddy is given $5.50 on which to live and yet the minimum standard of decent health is over seven dollars!

Investigators Find Deplorable Conditions

Some of the shacks in which welfare recipients live are not even fit for habitation by pigs. One has to brush the cockroaches aside to get at the coarse food on the table. When one goes to bed, it is necessary to fight with the bugs for the privilege of sharing the bed. In the middle of the night one is awakened by prowling mice and rats who are attempting to help in eating one's scanty rations.

It is a cold, hard winter. Daddy borrows a good stove from his paternal family. A welfare investigator asks where he received the stove, since it was not there the last time she came. "My mother's," replies Daddy, "the other one I had I put down the cellar, as it is a coal stove, and we would rather have oil."

"Sorry, but we can't let you have oil to burn in a stove not your own!" replies the Welfare Investigator.

Now Daddy and his family sit huddled together in their home beside a cold stove. A stove which is symbolic of the mockeries of all which is human and decent.

Works Off Debt In a Cemetery

Every Monday, Daddy took the street car to go to his welfare work at the city cemetery, in order to pay off his debt to society. His job was to fill in sunken graves. Daddy's clothes are those of an office worker since he was previously production manager in a large concern. Daddy's work, incidently, was in pauper's lots. This was a bit of grim humor since it would be here that he would be buried, if he died, while in his present economic situation. To what could his family look forward if he died? There was no more insurance since he had been forced to cash in his policies.

A luxurious coach led a procession into the cemetery, followed by several automobiles. The dead man was buried amidst the weeping of friends and a train of flowers. Daddy watched for awhile and then went on with his work. At first it was hard, but he became used to watching funerals, and working at the cemetery. Some of the inhuman things done by that welfare board to charity burials are unprintable. At the end of a day's work, Daddy went home tired, disgusted and sick at heart.

* * *

Daddy answered an ad in another city's newspaper, for a job, and was successful in getting it. Now he almost feels that he is in another world, since he has put as much distance between himself and the home town Board of Public Welfare as he possibly could.

(Note to Editor: "Daddy" in this case is myself.)

Appeal for Flood Aid Moves Nation --Continued

(Continued from Page 5)

control the scourge of tuberculosis, that the scalpel knives in the hands of our surgeons have rendered innocuous the terrors of appendicitis—know we not that the typhoid and diphtheria and influenza germs are multiplying by the myriads at this moment? Through our negligence, our selfishness and our lack of charity, will they not spread from the Ohio valley to the populous centers of the Atlantic seaboard?

Even though our argument were one of selfishness and self-complacency, it were to our own advantage to wage war against this threat to a nation's health.

During the past few nights I have sat almost mesmerized at my radio receiving set listening to the vivid drama enacted over the air by those heroic young men from stations **WLW** and **WHAS.** Without fire, without food and without rest, they have stood there in the gloom of a candle's light accepting messages from worn-out telephone operators and relaying these messages to a population who received them as if they were some novel studio broadcast.

Were it not possible for those heroes of these radio stations to have forsaken their posts and to have sought the warm comforts of Cleveland, of Detroit, of Buffalo or other neighboring cities free from the flood? Were it not possible for the owners of these radio stations to have commercialized upon this, the greatest news event of the year?

Spiritual Challenge To the Nation

Far be it from their minds to have entertained such thoughts when at their very doors they hear the plaintive voices of fellow citizens who were in distress.

As for you and for me, we would be ashamed to walk the streets of our native city unless we tried to follow the brilliant example set by those men and women who in a crisis knew what it was to practice Christianity in its purity.

We have been discussing of late the spiritual revival which is required in America. We have been lamenting of late the gross injustices which have been perpetrated in this country in an atmosphere of greed and selfishness. Of late we have all grown lax. We have turned from the God who created us. We have put aside the simple purity of life instilled in us by our mothers. The gospel of the claw and tooth, too often, was substituted for the gospel of love and forgiveness.

Perhaps, in His wisdom, Divine Justice is arousing us tonight to a sense of our duties, to a revaluation of our fellow citizens, to a revival of spirituality. There can be no prosperity for one class unless all enjoy prosperity. There can be no happiness for the eastern seaboard unless there is happiness for the Ohio valley. In a spirit of humility and with hearts that are willing to atone for our misdeeds, let us compete with each other in contributing, not from our wealth, but from our poverty. With a prayer on our lips that God shall credit us with an imperishable deed which, perhaps, will be the purchase price of our eternal salvation.

Benediction From Seeming Evil

How blase is the news of the financial page. How wormworn becomes every journalistic story in the face of human helplessness, of human misery, whose still small voice rises above the pell-mell of our modern lives to call us back to the fundamental truths of love, of charity and of human brotherhood.

Somehow or other I cannot help but intrude the thought of the Russian revolution in 1917, which overturned the entire mentality of that nation. Somehow or other I cannot but reflect upon Mussolini's march on Rome, upon Hitler's ascendency to power in Germany. These were momentous events for those countries as they changed their philosophies, their modes of life, their social relations with man and man.

Perhaps the flood waters of the Ohio are a lesser evil than the flood of red propaganda which swept St. Petersburg, of bigoted nationalism which engulfed Berlin and of red bloodshed which besmirched Madrid. Perhaps these flood waters are rededicating America to a new mode of thought that is as ancient as Christ, to a revived philosophy of brotherhood that was born in Bethlehem.

My friends, you and I, under God's power, can learn how to draw benedictions from these seeming evils. Perhaps, tonight, America stands at the cross-roads — the old way, leading down the left way of disastrous individualism, the new way, leading down the right way of Christian brotherhood.

Flood Disasters Test Democracy

Oh, we prate of democracy which means rule of the people, by the people and for the people—shame on us if we do not have the God-given courage to act for democracy in this hour of need. Inspired men will offer their lives as sacrifice on a battlefield for the glamorous glory of preserving the name of democracy. Cannot these same men and women offer a pittance from their purses to preserve the life of democracy in which we glory together, in which we live together and, as in this crisis, in which we suffer together?

I have no conception as to where these words of mine are sounding tonight. But this I do know, that the majority of my listeners, men and women and children of all creeds and races and nationalities must be informed that there are tides and floods of more disastrous nature than those of the Ohio rising elsewhere in America.

Already they have plagued both Europe and Asia. Soon we will be called upon to meet them despite the fact that they are organized and led, oftentimes, by angels of darkness. How can we ever hope for victory in those momentous battles if we cannot wage a war of relief to assist our fellow citizens at this hour?

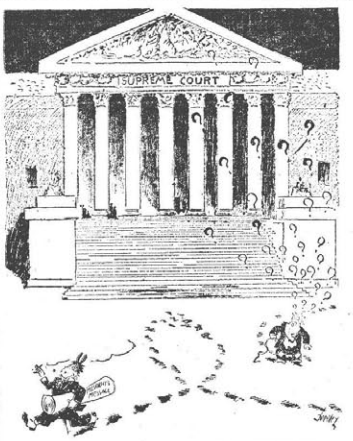
Oh, New York, the Mecca of America, whose seven million population lives upon the tribute exacted from every quarter of our continnet, whose banks are filled with the gold extracted from the fields and the rivers of the west, can you not open wide your hearts tonight?

Detroit, the "city of the straits," whose prosperity, in no small part, has been predicated on the sale of your motor cars and your products to the Ohio valley, can you not give some small return to those who made life possible for you?

Every city in America bound together by the chains of commerce and industry, you have long since learned that disaster to one community which remains unhealed spells disaster to your own community. Therefore, even in the sordid sense of self-preservation, I ask you to give quickly and, therefore, give doubly.

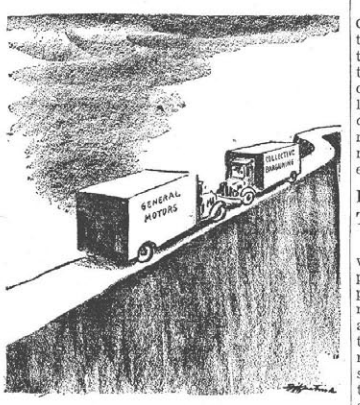
Let hesitancy, let greed, let selfishness vanish tonight from America. Let us in this heart-rending emergency present a national front dedicated to Christian humanity.

Some Cartoons of the Week



—Cleveland Plain Dealer.

The Constitution Still Stands



—St. Louis Post-Dispatch.

Anybody Going to Back Up?

John Lewis No Communist, But Reds Put Hope in Him

(Continued from Page 3)

him now just as he has used every other group of associates who fell into his plans since 1919.

Reds are Using Lewis

On the other hand, the reds are also "using" him. They see in him a strong man who will break down the barrriers built against the invasion of alien destructionists. They are exploiting his influence with thousands of laborers and the incumbent administration to fortify the foothold of Russia in the United States.

It is this single factor of the C. I. O. labor campaign that constitutes the greatest peril to our American democracy.

As one eminent labor authority in Washington recently remarked:

"The fate of Communism in the United States will be determined largely by the success or failure of John L. Lewis."

In other words—as Lewis goes, so goes Communism in America.

With this thought in mind, let us consider a few "key men" of the Committee for Industrial Organization — the men who will make the objective of John Lewis a fact or a fiction.

The strength of any organization like the C. I. O. is built upon the loyalty of the secondary leaders to the man at the top.

Brophy No. 1 Man

If Lewis fails, this will be his "Achilles' heel." For his sedition-breathing, brick-throwing C. I. O. is in the hands of men whom Lewis himself, in the past, accused of being radicals and double-crossers.

When the Committee was formed in November, 1935, John Brophy was appointed to the high post of director. Yet, in 1925, Lewis and Brophy were bitter and outspoken enemies.

The trouble started when Albert F. Coyle, an editor of the Locomotive Engineers' Journal, attempted to elect Brophy, then a district mine leader, to the presidency of the UMWA.

Lewis, a radical-baiter instead of a radical-lover in those days, arraigned Coyle as a "leader of Red intrigue" and Brophy as a "traitor" to the mine union.

Assailed Mine Chief

On March 10, 1930, Brophy called a rump convention of the United Mine Workers in Springfield, Ill., with the fiery challenge:

"The history of the United Mine Workers of America under the regime of John L. Lewis has been an unbroken series of defeats. The regime has thrown hundreds of thousands of our members and their families into the depths of depression and destitution.

"Election stealing, convention packing and slugging of delegates have reduced the old-time democracy of the union to a ghastly farce.."

Delegates to the rump convention referred to Lewis as "the Mussolini of the international union, the man responsible for the crushing defeat of the miners in many strikes."

On the head of this, Brophy and several others were tossed out of the UMWA on a charge of dual unionism.

It is also interesting to note that, at the same time, Lewis selected Brophy, his former bitter enemy and the man who had accused him of fraud and treason, to direct the activities of the new movement.

Upon accepting the job, Brophy declared:

"I would be with Lewis in this fight for industrial unionism even if I did not like him; in fact, even if I did not trust him."

Brophy would work with Lewis **even if he did not trust him.** In short, it isn't necessary for a labor leader to be trustworthy to command the respect of the director of the Committee for Industrial Organization.

368 Cash Awards - Two Automobiles

Education! - Entertainment! - Enter Now!

Questions For This Week

Picture No. 15

Picture No. 16

MAKE YOUR SELECTION BY NUMBER FROM THE FOLLOWING LISTS:

1. Destruction of crops to maintain high prices.
2. Proper appreciation of the law of supply and demand.
3. An excess of exports over imports.
4. Unlimited bank credit.
5. Strikes and lockouts.
6. Issuance of billions in government bonds.

1. A steel mill.
2. A copper kettle.
3. A threshing machine.
4. A newspaper.
5. A potato basket.
6. A balloon.
7. A pound of ham.
8. A railroad.

Fill in This Coupon and Mail with 10 Cents in Coin
NOT NECESSARY TO RETURN PICTURE
Make your selection by number from suggestions under each picture.
Write clearly the number in the little square.

No. 15 For Question No. 15 I Select Answer No.☐ No. 16 For Question No. 16 I Select Answer No.☐

MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY.....STATE.....

AN EXTRA COUPON FOR A FRIEND OR RELATION

Fill in This Coupon and Mail with 10 Cents in Coin
NOT NECESSARY TO RETURN PICTURE
Make your selection by number from suggestions under each picture.
Write clearly the number in the little square.

No. 15 For Question No. 15 I Select Answer No.☐ No. 16 For Question No. 16 I Select Answer No.☐

MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY.....STATE.....

How to Proceed as a Contestant

1. All questions are based on the principles of social justice as laid down by Father Coughlin.
2. Study each question for a few moments. Don't rush. Read each of the suggested answers aloud. You will notice many of them are wrong answers. There is only one best or most appropriate answer to each question . That's the one you want.
3. When you have selected what you consider the proper answer fill in the coupon by writing the number of your selected answer in the little square opposite the large black number of the question.
4. Send in your coupon WEEKLY with 10 cents in coin (not stamps). Each coupon bears your answers to two questions. Therefore, the total outlay to a contestant is $2.50, 10 cents per week for 25 weeks.
5. Immediately you enter the contest you will receive Father Coughlin's book, "MONEY: QUESTIONS AND ANSWERS." This book will aid in answering contest questions.
6. You may, if you wish, pay up in full your 10 cents per week by sending the whole $2.50. You then will send in your coupons weekly without further remittance.
7. If you run more than one set of answers, be sure to mark your sets "Set 1," "Set 2," "Set 3," etc. Each set stands alone in the judging. Coupons are NOT taken from one set to fill in bad "holes" in another set.

SEND FOR PAST PICTURES TODAY

$2.50 Pays in Full for Entire Contest

Our "KNOW SOCIAL JUSTICE" Contest is rushing headlong toward its close. It is the greatest competition on economic and social questions ever conducted.

The humane principles of our great leader, Father Coughlin, are weekly being driven home to the realization of those who have entered.

What about you? Have you already entered? If so, you are in line for what could prove the greatest winning of your life.

A Grand Prize of $2,500.00 in cash! A Second Prize of $1,000.00 and YOUR CHOICE OF A HANDSOME FORD, CHEVROLET OR PLYMOUTH SEDAN! A Third Prize of $400.00 and YOUR CHOICE OF ANY ONE OF THE ABOVE-MENTIONED CARS! Three hundred sixty-five additional prizes—

MERELY FOR KNOWING THE GREAT SOCIAL PROGRAM OF FATHER COUGHLIN.

It is not yet too late for you to enter. But, in order to do so, you MUST have all the picture-questions which have appeared in the Contest before you.

For your convenience, we have attached the "Past Pictures Coupon" below. If you will just fill it in NOW, and send it to the Contest Editor, he will send you by return mail ALL PICTURES AND QUESTIONS which have appeared in this national educational competition.

Do this today. It is the wish of Father Coughlin that every reader of SOCIAL JUSTICE become a contestant, thereby increasing his or her knowledge of his contentions.

Remember—as soon as you enter you will receive without further cost a copy of Father Coughlin's book, "Money: Questions and Answers." This volume will aid you greatly in striking for the Grand Prize or any of the other substantial prizes.

Therefore — USE THE "PAST PICTURES" COUPON TODAY!

Rules of Contest

1. Open to all readers of SOCIAL JUSTICE, except employes of Reverend Father Coughlin, members of the former National Board of the National Union for Social Justice, or members of their families.
2. Two pictures each week for 25 consecutive weeks, beginning Monday, December 21, 1936. Each picture contains a question concerning the principles of social justice laid down by Father Coughlin.
3. A Grand Prize of $2,500 will be awarded to the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the questions appearing in all 50 pictures and otherwise complying with these rules. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in order of their correctness.
4. In order to qualify as a prize-winner, the contestant is required to send in 10 cents in coin (not stamps) with each weekly coupon. The remittance of 10 cents in coin each week is in payment for Father Coughlin's book, "Money: Questions and Answers." Purchase of this book is a condition for entering the contest.
5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for coupons arriving unduly late. By entering the contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome.
6. In event of ties additional pictures and questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.
7. Do NOT decorate coupons. Neatness will not count.
8. Any inquiry the reply to which could not affect outcome of contest will be acknowledged.
9. A contestant may send in any number of sets of answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one fully paid set will be entitled to one book for each set submitted.

READ THIS LIST — AND ACT

Grand Prize $2,500.00

SECOND PRIZE $1,000.00
And a Ford, Plymouth or Chevrolet Sedan

THIRD PRIZE $ 400.00
And a Ford, Plymouth or Chevrolet Sedan

FOURTH PRIZE $ 100.00

Four Prizes of $50.00 Each

100 Prizes of $10.00 Each

260 Prizes of $5.00 Each

USE THIS PAST PICTURE COUPON NOW

"CONTEST EDITOR," SOCIAL JUSTICE
ROYAL OAK, MICHIGAN

I wish to enter the "KNOW SOCIAL JUSTICE" Contest at once and be on an even footing with all other contestants.

Please send me free of charge, all Past Pictures which have appeared up to date.

My Name Is .....

My Address Is .....

Town or City .....State.....

Address All Contest Mail To—

"CONTEST EDITOR," SOCIAL JUSTICE
Royal Oak, Michigan

From the News Editor's Scrap Book

Boon-Doggle 'Hermitage' Costs $11,000

The inaugural committee, charged with preparations for the president's induction into office, has just come through a bit of boondoggling and bad weather which left them with a deficit and a headache, reports the Washington bureau of the New York Sun.

Due to the devaluation of the dollar and New Deal's inflationary prosperity, lumber and labor skyrocketed to a point where the $50,000 reviewing stands of the Roosevelt inauguration four years ago cost between $75,000 and $80,000 this year. The president's request for a simple inauguration and the fact that alphabetical offices now overflow into the ballroom, cancelled the customary ball and its attendant revenue.

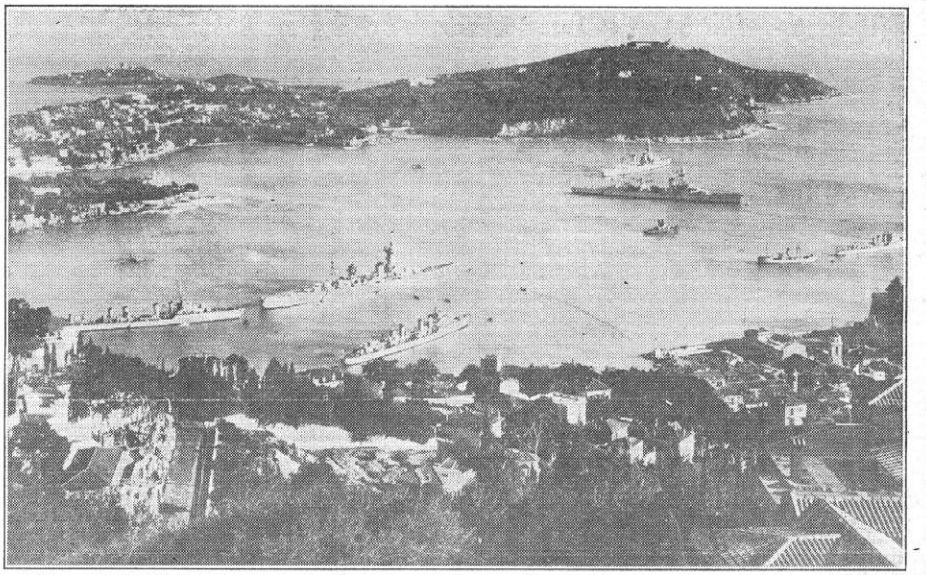
As a further mark of simplicity, observes the Sun satirist, the president called for a replica of Andrew Jackson's Tennessee home, "The Hermitage," for a reviewing stand. This stand, erected at a cost of $11,000, in use for reviewing a curtailed parade, worked out on a basis of $7,333.33 an hour. And it poured rain!

"Unperturbed by this lavish expenditure — after having watched Harry Hopkins and the Tugwell agencies at work," says the Sun, "the committee determined to scale the prices of tickets to a $10 top instead of $7 that prevailed four years ago."

Elimination of the high school student cadet corps from the winter parade cut down the ticket sale to parents and sweethearts who formerly flocked into the high-priced stands; hundreds of others preferred chancing the rain for a glimpse at the curtailed parade to a $10 ticket in the stands.

Inauguration day found the committee with from 2,000 to 3,000 seats unsold. All the $3.50 to $5 seats in the covered stands had been sold, but the $6 to $10 places were all too available. Three thousand seats at an average of $8 would represent a $24,000 loss of anticipated revenues to the committee.

"In their secret hearts," says the Sun, "the committee are inclined to look upon 'The Hermitage' as sheer, unadulterated boon-doggling."



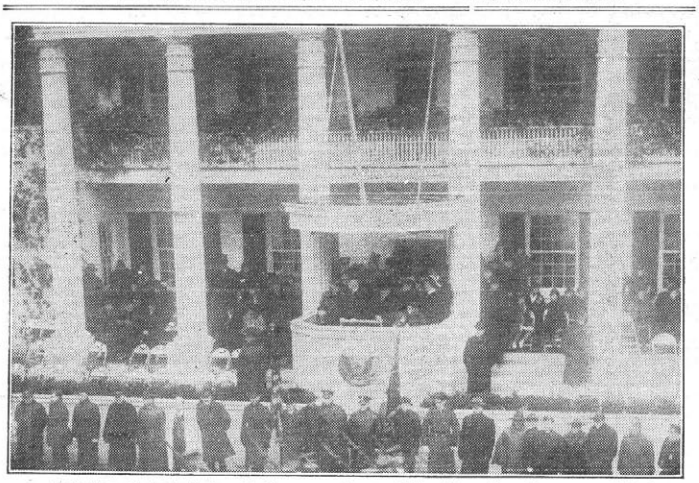
This excellent picture of seven units of France's battle fleet, anchored off Villa France and fully manned and equipped for any eventuality, lends piquancy to Premier Blum's noble gesture of conciliation toward a "militant Germany." *(Acme Newsphoto.)*

Souvenir Hunters Wreck One-Man Townsend Test

Isom B. Lamb, a Townsend plan supervisor in Chelan county, Washington, donated $200 for a one-man test of the famous old age revolving pension fund. C. C. Fleming, an unemployed orchard worker, was presented with the $200, charged with spending every cent of it in Chelan, within 30 days. Each citizen and merchant agreed to pay a 2 per cent transaction tax on each of the marked dollars as they passed through their hands. It was calculated that this tax "kitty" would amount to a second $200 from which to finance a second test, within the month.

The sponsors of the unique experiment, however, calculated without the curiosity of tourists and souvenir hunters, who carried off the marked dollars and ruined the test. Only 21 of the 200 earmarked dollars remained in the hands of Chelan merchants after 10 days, and the kitty contained less than $20, and Mr. Fleming had $30.32 of the fund still to spend. A "hoard proof" plan using certificates instead of money was to be worked out.

Meanwhile, Townsend enthusiasts of Greenfield, Mass., announced a similar experiment.



A replica of Andy Jackson's Tennessee home, "The Hermitage," was erected for President Roosevelt's reviewing stand on inauguration day. Attractive, despite a winter rain which soon bedraggled its decorations, the moving picture set cost exactly $7,333.33 an hour for its use. *(Wide World Photo.)*

C. C. Fleming, unemployed orchard worker at Chelan, Washington, is here shown receiving supplies from a home town merchant, which he purchased with a test "Townsend plan payment." Mrs. Fleming is in the center. Souvenir hunters took the bills out of circulation and wrecked the experiment. *(Acme Picture.)*

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